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CHRISTIAN DIRECTIONS,

Shewing how to Walk with

G O D

All the Day long.

By *Tho. Gouge*, Minister of the Gospel.

1 *Sam.* 12. 23, 24. *I will teach you the good and the right way; only fear the Lord, and serve him with all your heart, considering how great things he hath done for you.*

2 Pet. 1. 12. *I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.*

Luk. 17. 10. *When ye shall have done all these things which are commanded you, say, We are unprofitable servants, we have done that which was our duty to do.*

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BRITISH MUSEUM

To my Dearly Beloved Friends and Neighbours, the Inhabitants of S. *Sepulchres* Parish:

Grace, Mercy, and Peace, from God the Father of Mercies, and the God of all Consolation.

My Dear Friends;

COnsidering with my self, how besides my Lords-Day Preaching, I might be further serviceable to your Souls, in promoting your Spiritual Welfare; It pleased God to put it into my heart, to draw up some Practical Directions for your better guidance in the way to Heaven. Accordingly I set upon the Work with all readiness and alacrity, being much perswaded in my self, that some spiritual advantage might (through Gods blessing) accrew unto your Souls thereby. The Lord, who is the Searcher of all hearts, knoweth, that my only end and aim herein is the advancement of your Everlasting Salvation, which if it shall be any way furthered by this small *Treatise*, I shall never repent of my pains, and cost; but shall very much rejoyce that the Lord hath inabled me (in any measure) to be serviceable to him in the furtherance of the Gospel of his dear Son, especially among you my dear Flock. Several considerations have had some influence upon me in this undertaking: but the main Motive is, the single sense of my *Relation* to you, that it hath pleased God of his infinite goodness, and free Grace, to intrust me a weak, frail, Earthen Vessel, with that Inestimable Treasure, the *Mysteries of the Gospel*, and appointed me to preach unto you in particular *the Unsearchable Riches of Christ*. I account it the greatest

honour a poor Creature can be capable of, to be made directly ſubſervient to the glorious Counſel and gracious purpoſe of his Creator, for the recovery and reſtauration of the World by Jeſus Chriſt: and therefore that we Miniſters of the Goſpel, to whom God hath vouchſafed this honour, have the ſtrongeſt ingagement and obligation laid upon us to preach the Goſpel, both in ſeaſon, and out of ſeaſon; and to lay out our ſelves all manner of ways, if by any means we may gain Souls unto Chriſt, and build them up in him. Now this way I have here taken will have this advantage above others, above my ordinary Preaching, and performance of other Miniſterial Duties among you, that whereas by them I can mind you of the things which belong unto your Everlaſting Peace, only while I am in this Tabernacle: By this, as it is ſaid of *Abel*, Heb. 11. 4. *I may ſtill ſpeak to you, even when dead.* Accept therefore (my dear Friends and Neighbours) this little Treatiſe from the hands of your loving Paſtor, whoſe heart is exceedingly inlarged towards you, greatly longing after you all in the Bowels of Jeſus Chriſt. *For what is my Hope, or Joy, or Crown of rejoycing? Are not even ye in the preſence of our Lord Jeſus Chriſt at his coming?* 1 Theſ. 2. 19. Accept it therefore, and teſtifie your acceptance by reading of it, and much more by a conſcionable performance of the Directions contained in it. I think they will carry their own Evidence with them, that they are all agreeable to the Word of God: For I have not made it my buſineſs to mint new Notions, but to preſs upon you old Truths, and known Duties. I have drawn them up in a plain and familiar ſtile and Method, ſtudying rather to be profitable, than accurate: They are of daily uſe to an holy life; and therefore, I hope, you will daily peruſe them. They are of general uſe to all ſorts of Chriſtians, at all times, in their ſeveral

Places,

Places, Callings, Conditions, and Relations; and therefore I hope you will give the more diligent heed to them. Such whoſe Callings and Buſineſſes will ſcarce afford them leiſure on the Week-days to look into ſuch Treatiſes as this, I do earneſtly intreat them, that at leaſt on the Lords Days, after the performance of the publick duties of Piety in the Congregation, and of private in their Families, they would ſpend ſome time in reading a part of this Book with their Family. And the Lord make it abundantly uſeful and profitable unto you. Yea, *the God of Peace, that brought again from the Dead our Lord Jeſus, that great Shepherd of the Sheep, through the Blood of the Everlaſting Covenant, make you perfect in every good work, to do his will, working in you that which is well-pleaſing in his ſight, through Jeſus Chriſt, to whom be glory for ever and ever.* Amen.

Sepulchres,
London.
Decemb. 20. 1660.

Your Affectionate, though moſt unworthy Miniſter,
THO. GOUGE.

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CHRISTIAN DIRECTIONS

Shewing how to

VValk with GOD

All the Day long.

CHAP. I.

How to begin the Day with God.

IN regard it conduceth much to the practice of an Holy Life, to know the ordinary courſe and method of our Duties, I ſhall therefore begin with thoſe which are firſt to be performed by us.

I. At thy firſt awaking in the Morning, conſecrate unto God the freſheſt of thy Thoughts, by lifting up thine Heart to him in Praiſes and Thankſgivings, for that comfortable reſt and refreſhment he hath vouchſafed unto thee the night paſt. For had not the Lord been the more gracious unto thee, thou mighteſt have ſlept the Sleep of Death; yea, thou mighteſt have awaked with Hell-flames about thine ears. What cauſe haſt thou therefore to bleſs God, as for the mercies of the night, ſo for the renewing of his mercies with the day! And then heartily beg of God to keep thee, as from all dangers that day, ſo eſpecially from ſinning againſt him; as alſo to direct,

aſſiſt, and bleſs thee in all thy lawful undertakings.

II. Having thus conſecrated thy firſt awaking unto God, then let out thine heart in a ſerious meditation of God, and of ſome or other of his glorious Attributes: As,

1. *Of his Infinite Purity, who is of purer Eyes than to behold iniquity* with the leaſt approbation; but hates all ſin with a perfect hatred, as being contrary to his Nature. A ſerious conſideration whereof would, through Gods bleſſing, prove very effectual for the ſuppreſſing of thoſe impure thoughts which are apt to ariſe from thy corrupt heart.

2. *Of the Almighty Power of God,* whereby he is able to ſupply all thy wants, to ſupport thee under all thy tryals and temptations, to carry thee through all thy undertakings. A ſerious conſideration whereof cannot but ſtir thee up, as to fly unto him by prayer in all thy needs and neceſſities, ſo to caſt thy ſelf upon him, and his Power, for ſeaſonable help and ſuccour, who never faileth thoſe who put their truſt in him.

3. *Of Gods continual preſence about thee, and with thee, whereſoever thou art, and whatſoever thou doſt. For he is about thy bed, and thy path,* Pſal. 139. 3. and taketh notice of all thy actions; and when no man ſeeth thee, yet he ſeeth thee, before whoſe Tribunal thou muſt one day ſtand, to give an account of all thy actions. Surely it would be a ſpecial preſervative againſt ſin, and a ſingular means to make thee watchful over all thy ways and actions, if thou didſt ſeriouſly conſider Gods All-ſeeing preſence about thee.

4. *Of the Omniſciency of God,* how he knoweth all things, even the ſecret thoughts of thine heart, and the inward intentions of thy mind, *before whom all things are naked and open,* Heb. 4. 13. Not an ambitious, worldly, luſtful thought in thine heart, but God is privy to it, yea, *and will bring every ſecret thing into judgment,* Eccleſ. 12. 14. This, if it were ſeriouſly conſidered, how would it make thee watchful over thy very heart! and careful to ſuppreſs all wicked luſtful thoughts at their firſt riſing! and to keep thee upright and ſincere in what thou doſt; eſpecially in the duties

of

of Gods Worſhip and Service, as knowing there is no diſſembling before him.

III. *Call to mind what ſin it is whereunto thou findeſt thy ſelf moſt propenſe*, and furniſh thy ſelf with the ſtrongeſt arguments thou canſt againſt it, and then bring up thine heart to a firm reſolution as againſt that ſin, ſo againſt the occaſions and allurements thereunto.

IV. *As thou art riſing out of thy bed, take all occaſions of holy and heavenly Meditations:* To give thee ſome hints.

1. *When thou ſeeſt the nakedneſs of thy body, let that mind thee of thy ſin, which cauſed thee firſt to be aſhamed of it.* For our firſt Parents, before they had ſinned, were not aſhamed of their nakedneſs, *Gen.* 2. 25. And how ſhould the conſideration thereof ſtir thee up earneſtly to long after the Robe of Chriſts Righteouſneſs, to be cloathed therewith! which will make thee lovely and amiable in the ſight of God.

2. *Let thy riſing out of thy bed mind thee, as of a Reſurrection from the Death of Sin, unto the Life of Grace here; ſo likewiſe of the Reſurrection of thy Body out of the Grave, unto Eternal Life at the laſt day*, when thou, and every one of us muſt appear before the great Judge, to give an account of whatſoever we have done here.

3. *Let the light of the day mind thee of Jeſus Chriſt*, who is often in Scripture termed *Light*, yea, the *true Light*.

4. *When thou art putting on thine Apparel, let out thine heart in a ſerious Meditation of the Robe of Chriſts Righteouſneſs.* And by Faith apply Chriſt and his Righteouſneſs unto thy ſelf, reſting and relying thereupon for the pardon and forgiveneſs of thy ſins here, and for Eternal Salvation hereafter.

For *Motives* to quicken thee up to a conſcionable uſe of theſe forementioned *Directions*.

1. *This will be a ſpecial means to keep out worldly, wanton, and impure thoughts out of thine heart*; ſo that either they will not dare to come in, or ſhall the eaſier be kept out.

2. *Hereby thine heart will be exceedingly fenced, and guarded againſt the ſuggeſtions of Satan*, who otherwiſe will not be wanting to caſt his Helliſh Firebrands into thy Soul.

3. *Good and holy thoughts, firſt let into the heart of a Chriſtian, will keep it in a better tune all the day after.*

Ob. Haply ſome will object, that to put in practiſe theſe Rules and Directions, will take up too much time, even more than their Calling and Imployments will afford.

A. 1. True it is, ſome mens Callings and Imployments do not afford them ſo much time as others do, yet there is none but may find ſome time for ſpiritual and heavenly Meditations, if it be but in their riſing out of their Beds, and putting on their Cloaths.

2. If thou haſt not time to put in practiſe all theſe Directions, at leaſt thou mayeſt go over ſome few of them: Yea, I ſhall give thee this as my ſpecial advice, If thou art ſtreightned in time, rather to fix upon one or two at one time, than in an overly and perfunctory manner to ramble over them all every Morning.

Thus much of Morning Meditation.

CHAP. II.

Of ſecret Prayer in the Morning.

SO ſoon as thou art up, go into thy Cloſet, or into ſome private place, and there offer up unto God a Morning Sacrifice of Praiſe and Thankſgiving: let any thing be omitted rather than that: if thy buſineſs be urgent and great, riſe the ſooner, dare not to attempt any thing, till thou haſt commended thy ſelf, and thine affairs, unto God by prayer. And indeed, how canſt thou with any confidence expect Gods bleſſing upon thy pains and endeavours without it? it being the means ſanctified by God for the obtaining his bleſſing. If thou take any liberty to omit this Duty, the

the Devil will ſo work upon thee, that by little and little thou wilt wax weary of it, if Gods Grace be not the more powerful in thee.

The Morning is the fitteſt time for this Duty of ſecret Prayer, men being then freſheſt and freeſt from worldly buſineſſes, and diſtractions. We have a ſaying amongſt us, *Aurora Muſis amica*, the *Morning is a Friend to the Muſes*, as being the beſt time for ſtudy. I am ſure it is as true, that *the Morning is a Friend to the Graces*, as being the beſt time for any Holy Service.

Reaſon and Experience teach us, that in the Morning our memories and ſenſes are the quickeſt, and all the Faculties of our Souls at their beſt, having recovered freſh ſtrength through the ſweet ſleep and comfortable reſt we had the night paſt: And in the morning, the ſooner the better; for if thou ſhalt enter upon any worldly buſineſs, or diſcourſe, before thou haſt offered up thy Morning Sacrifice, thou ſhalt find it much harder to keep the world out of thine head, and thine heart cloſe unto the Duty. But if ſome extraordinary buſineſs have occaſioned thee to delay it, do not thereupon wholly omit it, but be careful to take the firſt opportunity of retiring into ſome ſecret place, there to offer up thy Morning Sacrifice unto God.

This Duty of ſecret Prayer is both *commanded*, and *commended* to us in the Word of God.

I. It is expreſly *commanded* by our Lord and Saviour, Matth. 6. 6. *When thou prayeſt, enter into thy Cloſet; and when thou haſt ſhut thy door, pray to thy Father which is in ſecret, and thy Father which ſeeth* in ſecret, *ſhall reward thee openly.*

Our Saviour having in the foregoing Verſe reproved the Scribes and Phariſees for their vain-glorious manner of praying in the Synagogues and Streets, that they might be ſeen of men; in this Verſe he commands his Diſciples to withdraw themſelves out of the view of men, into ſome ſecret place; and there having ſhut the door, to offer up the Sacrifice of Prayer and Praiſe unto God their Heavenly Father.

The Reaſon followeth in theſe words, *Thy Father*

which ſeeth in Heaven, will reward thee openly: wherein is declared,

1. The notice that God taketh of our moſt ſecret Prayers, *He ſeeth them*; though God himſelf be inviſible to all, yet nothing is inviſible unto him.

2. The account that he maketh of them, is in theſe words, *He will reward thee openly:* Such account God maketh of the ſecret Prayers of his Servants, that he will not only give what they ask, but reward them for asking.

II. We find ſecret Prayer, in the Morning eſpecially, *commended* to us

1. By the example of Chriſt himſelf, of whom it is recorded by S. *Mark*, Chapt. 1. 30. That *early in the Morning, he was praying alone in a ſecret place.*

2. By the practice of the Saints of God therein. It is recorded of *Job*, That *he roſe early in the Morning, and offered Burnt-offerings before the Lord*, Job 1. 5. He gave unto God the firſt fruits of the day. And *David's* Morning Devotions are often expreſſed in the Book of *Pſalms*, as Pſal 5. 3. *My voice ſhalt thou hear in the Morning, O Lord, in the Morning will I direct my Prayer unto thee, and will look up.* And it is recorded of *Daniel*, Chapt. 6. 10. That *three times a day he kneeled upon his knees, and prayed, and gave thanks:* In the Morning, before he entred upon any buſineſs; at Noon, before he went to his Dinner; and in the Evening, before he went to Bed. And that this was his uſual practiſe, appears from the following expreſſion, *As he did aforetime*; that is, he prayed three times a day, as he was formerly accuſtomed to do.

By theſe inſtances (to which many more might be added) you may ſee, that it hath been the practice of Gods people, in former Ages, to make Conſcience of praying in ſecret, and particularly in the Morning. Oh how ſhould their example ſtir us up to a conſtant and conſcionable performance thereof! For certainly their practiſe is left upon Record for our Learning and Imitation.

For the more profitable preſſing this Duty of *ſecret* Prayer.

1. I ſhall give you ſome *Motives* to quicken you up to a conſcionable performance thereof.

2. Give you ſome Directions for the right manner of performing it.

3. Anſwer ſome Queſtions and Objections.

The Motives may be drawn to three Heads.

1. The *Excellency*. 2. The *Neceſſity*. 3. The *Utility* thereof.

I. The *Excellency* of ſecret Prayer appeareth in theſe particulars.

1. In that we do thereby highly honour God, and exalt his great Name, and glorious Attributes; for thereby we acknowledge God to be.

1. *Omnipreſent*; preſent in all places, in the ſecret Cloſet, as well as in the publick Church.

2. *Omniſcient*; that he knows, and takes notice of what is done in our moſt ſecret retirement, of our ſighs and tears that are poured out before him in our Cloſets.

3. *Omnipotent*; able to ſupply all our wants, to ſtrengthen us in all our weakneſſes, to ſupport us under all our tryals and temptations.

2. The *Excellency* of ſecret Prayer appeareth, in that the Faithful therein enjoy moſt ſweet Communion with God. In publick Prayers, there is more Communion with Saints; but in ſecret Prayers, there is oft more Communion with God. Certainly none have more experienced the Grace and goodneſs of God, in chearing and comforting their hearts with the aſſurance of his Love, and in melting and breaking their hearts for their ſins, than they who are moſt conſtant in their ſecret Devotions. When *Daniel* was praying alone in ſecret, it was ſaid unto him, *Thou art greatly beloved*, Dan. 9. 20, 23.

3. *The Excellency of ſecret Prayer appeareth, in that therein, as the Saints ordinarily enjoy the ſweeteſt Communion with God, ſo alſo the freeſt and fulleſt Communications from God:* Therein he more freely unboſomes himſelf unto them, and diſcovers ſuch ſecrets as are not fit for others to know. The more they withdraw themſelves from men into a ſecret Corner, the more

the Lord unvails his Face, and diſcovers his Love unto them. There are none on Earth, who know ſo much of the ſecrets of Gods Love, of the ſecrets of his Counſels, and the ſecrets of his Heart, as they who moſt delight to draw near unto him in ſecret. Oh the ſweet imbraces that are oftentimes betwixt God, and a praying Saint! Oh the gracious diſcoveries that God makes of himſelf to a Soul in ſecret! And oh the glorious Manifeſtations of his Love, which many Chriſtians have felt in their ſecret Addreſſes! When we are upon our knees in a Corner, then the Lord looks upon us with ſingular delight, and complacency, and with ſpecial intimations of his Love and Favour: Yea, then it is, that we often feel and find Soul-raviſhing Incomes from his Spirit. How highly then doth it concern us to be much with God in ſecret!

II. Another *Motive* may be taken from the NECESSITY of ſecret Prayer, which appeareth

1. *From the conſideration of the manifold ſecret ſins, of which every one ſtands guilty*, which are not fit to be laid open before others, but to be confeſſed in ſecret, between God and a mans own Conſcience.

2. *From the conſideration of the manifold ſecret temptations whereunto we are ſubject from our Adverſary the Devil*, who as *a roaring Lyon walketh about, ſeeking whom he may devour*. Hē ſits not ſtill, but is reſtleſs to do all the miſchief he can, and is ever ſeeking all advantages againſt us. If he find us abroad, before we have been with God in ſecret Prayer, we are in great danger to be inſnared, and foiled by him. S. *Origen* going forth one Morning out of his Houſe, before he had performed his ſecret Devotions, met with a ſad diſaſter. For being apprehended by ſome who conſtrained him either to offer Sacrifice to an Idol, or to ſuffer his Body unnaturally to be abuſed by a *Black-amore*; he choſe the former: But afterwards reflecting upon what he had done, and ſearching out the cauſe thereof, what it was that had provoked God to ſuffer him to fall into ſuch wicked hands, who drew him into ſo foul a ſin, he called to mind how he had that Morning omitted his ſecret Devotions, and thereupon acknowledged Gods Juſtice therein.

3. *The*

3. *The Neceſſity of ſecret Prayer appeareth from the conſideration of the manifold caſualties whereunto we are ſubject.* For Death lieth every where in wait for us, ſo that we go every moment in danger of our lives. Yea, how many have riſen well in the Morning, who have been found dead before the Evening? Oh how ſad a thing will it be to be Arreſted by Death, and called to the Bar of Gods Judgment, to plead Guilty, or not Guilty, before we have preſented our ſelves at the Throne of Grace to ſue forth our Pardon!

III. *Another Motive may be taken from the Utility and profit that attends a conſcientious diſcharge of this Duty*, which is manifold.

1. *Secret Prayer is one effectual, if not the principal means, whereby we attain at the hands of God all the good things whereof we ſtand in need.* It is the *Privy-key*, whereby we open the Treaſury of all Gods bleſſing, as well Spiritual, as Temporal. If thou art aſſaulted by Satan, and feareſt leſt thou ſhouldſt be overcome by his temptations, thou mayſt (by wreſtling with God in ſecret) obtain, if not preſent deliverance, yet Grace ſufficient to reſiſt them, and power at laſt to overcome them. If thou feeleſt any Luſt, any Corruption working and ſtirring in thee, and feareſt leſt it ſhould get the Victory over thee, thou mayſt by this means obtain ſo much power and ſtrength againſt it, that it ſhall not have Dominion over thee. Luſt, as ſtrong as it is, will not be able to ſtand before ſecret Prayer, if it be fervent: Only be careful that when thou haſt prayed, thou ſet a Watch. And certainly one ſpecial reaſon why many Chriſtians go ſo long complaining of the working and ſtirring, yea, of the power and prevalency of their Corruption, is, becauſe they do not ſo often as they ſhould, wreſtle with God in ſecret, for power againſt it. This is an experienced Truth, that the more frequent and fervent any Chriſtian is in his Cloſet-prayer, the leſs power will Sin have over him.

2. *It is a ſpecial means to preſerve a Chriſtian from publick Judgments, in time of common Calamity.* God uſually takes them into the Chamber of his Protection, who

who frequently betake themſelves into their Chambers of Devotion, and there bewail the ſins of the times and places in which they live. *Ezek.* 9. 4. we read, how they *who prayed and mourned in ſecret for the abominations which were done in the midſt of the City, had a mark* of ſafety *ſet upon their foreheads*, whereby they were preſerved from the general deſtruction. As therefore thou wouldſt be kept ſafe in a time of Common Judgment, be much with God in ſecret, bewailing the ſins and iniquities of the times.

3. *It is a ſpecial means to keep up the Life of Grace, and Power of Godlineſs in mens hearts and lives.* We are not ignorant, that our bodies will decay, if they be not daily refreſhed with food. And ſo will the Graces of Gods Spirit in us, if they be not daily repaired and ſuſtained, by our conſtant and fervent addreſſing our ſelves unto God in ſecret.

4. *Secret Prayer conſtantly and conſcientiouſly performed, will evidence the truth and ſincerity of Grace in thee.* He is an *Iſraelite indeed*, I mean a ſincere Chriſtian, that delights to converſe with God in ſecret. A man may go to the Publick Congregation, and joyn in Family-prayer, meerly in Hypocriſie, to gain the Applauſe and Commendation of men, to be accounted Religious; but he who maketh Conſcience of praying in ſecret, where none ſeeth but his Heavenly Father, queſtionleſs hath an honeſt heart, deſirous to approve himſelf unto God, rather than unto men. If therefore thou contenteſt thy ſelf with frequenting the publick Prayers in the Church, and the private Prayers in the Family, but makeſt no Conſcience of praying in ſecret, thou haſt juſt cauſe to ſuſpect thine hollow and hypocritical heart. *Act.* 9. 11. It is brought as a convincing argument of the reality of *Paul's* Converſion from a *Perſecutor*, to be a *Profeſſor*, a Choſen Veſſel unto Chriſt, *Behold he prayeth.* And indeed it is an inſeparable property of all true Saints, in all places of the World, to make Conſcience of ſecret Prayer. Though all that pray in ſecret are not Gods true Saints; yet all the true Saints of God do make Conſcience of praying in ſecret; Pſal. 32. 6. *For this ſhall every*

every one that is godly pray unto thee. Every one that is godly doth and will pray unto God. As a Child ſo ſoon as it is born uſually cryeth, and is known to be alive thereby: In like manner a Chriſtian, ſo ſoon as he is new-born, cryeth *Abba Father*, and is thereby known to have a ſpiritual life. Yea, as there is no ſurer Evidence of a *graceleſs Soul*, than that it is *Prayer-leſs*; ſo there is no ſurer ſign of a *gracious Soul*, than that it is given to Prayer: For a *Spirit of Grace*, and a *Spirit of Supplication* go together: As Zach. 12. 10. *I will pour upon you* (ſaith the Lord) *the Spirit of Grace and Supplication*; implying, that to whomſoever God giveth *Grace*, to them he alſo giveth *a Spirit of Supplication*, and enables them not only to pray, but to pray *in the Spirit*: So that our Invocation of God, follows Gods Vocation of us.

I grant indeed, that many of Gods own Children, who have the work of Grace wrought in their hearts, cannot expreſs themſelves in ſuch apt words and phraſes, and in ſuch manner and form, as they deſire, and as they hear others do. But know, that the work of the Spirit conſiſteth not ſo much in the expreſſion of words and phraſes, as in the intentions of the heart, and earneſtneſs of affection, wherein the very form and life of true Prayer conſiſteth.

Thus have I given you ſeveral Motives and Arguments to perſwade you to the performance of this too too much neglected Duty of ſecret Prayer: What now remaineth, but that we ſhould all fall cloſe to the conſtant practiſe thereof? What though by reaſon of the Fleſh, and Corruption in us, we find a backwardneſs thereunto, and are thereupon loth to ſet upon the work? will not ſweet Communion with God abundantly recompence all our pains therein? Did ever any repent of their ſeeking God in ſecret, eſpecially if they ſought him in Truth and Sincerity? Enquire of thoſe who are conſtant and conſcientious therein, they will tell you, they never found ſuch Diſcoveries and Manifeſtations of Gods Love, ſuch raviſhing Incomes of his Spirit, as in their ſecret retirements. Oh that I could ſtir up all of all ſorts, Husbands and Wives, Parents

and

and Children, Masters and Servants, to a Conscientious performance of this Duty, to hold up their Communion with God in secret; wherein our Blessed Saviour hath gone before us, and made himself a pattern and example unto us. And shall we not be Followers of him, whenas the very Life of a Christian doth chiefly consist in his conformity to Christ.

Having, as I hope, prevailed with you, to set upon the Duty of *secret Prayer*; that you may be instructed to perform it in such a manner as it may be acceptable and pleasing unto God, and beneficial to your own Souls, I shall hint unto you some few *Directions*.

I. *Set thy self as in the sight and presence of God*; know that when thou art out of the sight of men, God is present with thee, and observeth thy whole carriage in the Duty; yea, not only thine outward gesture and behaviour, but the inward motions of thine heart; he is privy to every wandring and distracted thought in Prayer.

II. *Set upon the Duty with the greatest Reverence of God that possibly thou canst.* To that end seriously weigh and consider his surpassing Excellencies, by reason whereof the blessed Angels are unworthy to stand before him; and therefore are said in Scripture, to adore him with covered faces, as not able to behold his most Glorious Majesty. We find it usual with the Saints, whose Prayers are recorded in Scripture, to be ample in setting forth the glorious Properties of God in the beginning of their Prayers. For which purpose note the Prayer of *Solomon*, 1 *King.* 8. 23. Of *Hezekiah*, in 2 *King.* 19. 15. Of *Daniel*, *Ch.* 9. 4.

III. *Beg the gracious assistance of Gods Spirit, which helpeth our infirmities*, and teacheth us to pray as we ought; therefore called *the Spirit of Grace and Supplication*, Zech. 12. 10.

IV. *Put up all thy requests in the Name of Christ.*
Joh.

Joh. 16. 23. *Verily, verily, I ſay unto you*, ſaith our Saviour, *whatſoever ye ſhall ask the Father in my Name, he will give it you.*

To pray in the Name of Chriſt, is,

1. *To ſet upon the Duty, in confidence of Aſſiſtance from Chriſt*, without whom we can do nothing, *Joh.* 15. 5.

2. *To ſet upon the Duty in confidence of Acceptance, both of our perſons and ſervices, in and through the worthineſs of his Merits, and efficacy of his Interceſſion.* *Plutarch*, in the Life of *Themiſtocles*, reports of ſome of the Heathens, the *Moloſſians* by name, that when they had any matter of conſequence to ask of their King, they would get his Son, the young Prince, into their Arms, and ſo make their Requeſts unto him. The like courſe ſhould we take, when we have any Requeſt to make unto the King of Kings, carry Chriſt with us in the Arms of our Faith; and ſo we ſhall not need to doubt of Audience, and acceptance. God is ſo well pleaſed with his Beloved Son, that he likewiſe will be pleaſed with all who humbly come unto him in his Name, and will deny them nothing which he knoweth to be good for them.

V. *Labour to get thine heart into the Duty, and to keep it cloſe thereunto*; which is the main thing that God looketh after in all our Addreſſes to him. Though thy Prayers be never ſo well framed, in regard of words, and reverently performed as to thy External geſtures; yet all is nothing, *if thy heart be not in the Duty.* For Prayer is not a work of the Head, or Hand, or Eyes only, but chiefly a work of the *Heart*; and therefore called in Scripture, *The pouring out of the Soul*, 1 Sam. 1. 15. And the *pouring out of the Heart*, Pſal. 62. 8. And indeed, the very Soul of Prayer lieth in the pouring out of the Soul before the Lord. Whenſoever therefore thou draweſt near unto God in Prayer, let it be with thine Heart and Soul, otherwiſe thou canſt have no aſſurance of Audience, and acceptance. For as *Cyprian* ſpeaketh, *Quomodo te audiri a Deo poſtulas, &c.* How canſt thou expect the Lord

Lord ſhould hear thee, when thou heareſt not thy ſelf? or that he ſhould regard thy prayers, when thou regardeſt not what thou prayeſt? Certainly that prayer reacheth not the Heart of God, which reacheth not our own.

IV. *In all thy Addreſſes unto God, labour to keep away, and drive out all wandring Heterogenial thoughts that come into thy diſturbance.* I grant it is impoſſible wholly to prevent them, yet muſt thou put forth thine utmoſt care and endeavour to hinder the prevalency of them: to that end, beware of nouriſhing them in thine heart with delight. Though roving thoughts, as Birds, will hover about thee in the performance of holy Duties, yet ſuffer them not to lodge and neſtle in thee, but with hatred and deteſtation preſently drive them away.

For thy better help therein, take theſe few Directions.

1. *When thou art drawing near unto God in Prayer, ſtrive to caſt the World and worldly things out of thine heart:* Conſecrate thy ſelf entirely unto him for that time, as one that hath nothing to do with any thing, but to enjoy Communion with God in that Ordinance.

2. *Beg of God that he would by the aſſiſtance of his Holy Spirit reſtrain all vain and wandring imaginations,* that he would whip out of thy Soul thoſe Thieviſh thoughts, which are like Buyers and Sellers, and Money-changers in the Temple of thy heart; and that by his Spirit he would keep thy mind ſo fixed on the buſineſs thou art about, that it may not be diſtracted with other Cogitations, either ſinful or impertinent.

3. *In the confeſſion of thy ſins unto God, with grief of heart acknowledge thy manifold roving thoughts in prayer.* How, when thou haſt been ſpeaking unto God, thou haſt been thinking of the World, and of thy luſts; and ſo haſt often gone from God without God, from the Ordinances of God, without enjoying Communion with God in his Ordinances: Hereby thou wilt obtain both

both the pardon of the ſins of thy holy ſervices, as alſo freedom from them in great meaſure. For the truth is, a frequent confeſſion of a ſin will make a man aſhamed thereof, and more watchful over himſelf, that he fall not into the ſame ſin again. This is implied in 1 Joh. 1. 9. *If we confeſs our ſins, God is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.* See how both theſe follow upon our confeſſion, God is thereby moved, not only to forgive us our ſins paſt, but to cleanſe us alſo, and to keep us for the future from falling into the ſame.

4. *Keep thy mind and heart intent upon the Duty of Prayer.* He that is intent with all his might in Gods ſervice, can find no leiſure to hearken to the ſuggeſtions of Satan, or parley with the World. So that the more ſerious a man is in prayer, the leſs will he be troubled with wandring thoughts.

5. *Conſider the folly of thoſe prayers which are accompanied with impertinent and diſtracted thoughts*, in that there is as much time ſpent in them, as in the moſt ſerious and fervent prayers, yet are they altogether fruitleſs and unprofitable, for both time is loſt, and the Duty loſt, and our Souls too in danger to be loſt after all.

6. *Accuſtom thy ſelf to holy thoughts and ſavoury diſcourſes in thy daily converſation, and thereby thou wilt find thy heart in a fitter frame for Prayer, and leſs ſubject to roving thoughts therein.* Shouldſt thou inure thy ſelf to vain wanton thoughts, and frothy diſcourſes at other times, they will thereby become ſo familiar to thee, that they will be ſure to accompany thee in thy moſt holy ſervices, and not eaſily be kept out, or caſt off at ſuch a time.

7. *Another ſpecial help to keep thy mind from roving after other matters, when thou art converſing with God in ſecret Prayer, is, to uſe thy voice ſo as to hear thy ſelf,* where and when it may conveniently be done without oſtentation.

8. *But if notwithſtanding, that in praying, thy mind and heart hath been ſometimes taken up and poſſeſſed with vain thoughts and diſtractions, it will be a good courſe in*

thy

thy ſecret prayers to repeat that again which ſo coldly and careleſly paſſed from thee; labouring in thy repetition to repel all wandring thoughts, and to pour forth thoſe Petitions again after a more hearty manner.

1. By this means thy prayers at length will be performed with *greater attention of mind*, and *intention of ſpirit*, and ſo prove more effectual for the obtaining thy deſires.

2. By impoſing this task upon thy ſelf, thou wilt become more wary and watchful over thy thoughts, leſt otherwiſe thou be inforced to continue long at that exerciſe, unto which, through the depravation of thy Nature, thou art ſo backward and averſe.

9. *Under weakneſs of performance ever have an eye unto Chriſt, who now ſits at Gods right hand, and having perfumed our Prayers with the ſweet Incenſe of his Merits, preſenteth them unto his Father, and makes Interceſſion for them.* As it is no ſtrength or life in our prayers that can make them Meritorious with God, ſo it is no weakneſs nor diſtractions in them that we ſincerely are humbled for, and ſtrive againſt, can cauſe God to reject them, if we preſent them in the Name of Chriſt, and caſt our ſelves and Prayers upon him. And know for thy comfort, that if thou didſt cordially reſiſt and mourn for thy manifold diſtractions in Prayer, they will rather move Gods pity to thee, than wrath againſt thee.

VII. *Pray with all thy ſtrength; put forth the whole Man in thee, with all the Powers and Faculties of thy Soul.* Though thy ſtrength be but weakneſs, yet if thy ſtrength be in the Duty, it will find acceptance with God. *Indeed if a man have a Male in his Flock, and yet offer to the Lord a corrupt thing*; I mean, if he have ſtrength and activity for the following of worldly buſineſſes, but hath no ſtrength for Gods ſervice, but thinks to put him off with weak, cold, formal devotions, what can he expect but a *Curſe* inſtead of a *Bleſſing? Mal.* 1. 14.

VIII. *Labour to live ſuitably to thy Prayers.* It is to

to no purpoſe to begin the day with God, and to keep the Devil company all the day after; to be a Saint in the Morning, and a Swine all the day following. Having prayed againſt ſin, be ſure thou ſet a watch againſt it, avoiding the occaſions and temptations thereunto; for it is impoſſible to avoid any ſin, if we ſhun not the occaſions and temptations thereunto. Having prayed for holineſs of life, labour to live holily. Having prayed for Humility, labour to walk humbly. Having prayed for Sobriety and Temperance, labour to live ſoberly and temperately. Having prayed in the Spirit, labour to walk in the Spirit; for to pray in the Spirit, and to walk in the Fleſh, is a contradiction. The whole courſe of a Chriſtians life ſhould favour of his prayers. He who hath all his Religion in his Prayers, hath indeed no Religion at all.

IX. Laſtly; Having prayed, look back upon thy prayers, and let the conſideration of the manifold weakneſſes and diſtractions which have accompanied them, drive thee unto Chriſt. As this is one chief End why God ſuffers Corruption to remain in his Children, even after their Regeneration, and to have an influence into all their holy Services, ſo it is the uſe we ſhould make thereof. And therefore ſo often as thou findeſt thine heart dead and dull, and thy mind diſtracted with wandring thoughts in prayer, ſay with thy ſelf, *Lord, what need have I of a Saviour! I ſee thou mayſt condemn me for my beſt ſervices; therefore with a diſclaiming of all my own righteouſneſs as filthy rags, I expect life and ſalvation ſolely upon the account of the Righteouſneſs of Jeſus Chriſt, and by the Merits of his Death and Paſſion.*

I ſhall cloſe this Diſcourſe with anſwering a few *Queſtions* and *Objections*.

1 *Q.* How often ſhould we pray unto God?

1 *A. Every day.* For firſt, our Saviour hath intimated ſo much unto us in his Platform for Prayer, by teaching us to pray for *our daily bread*; that is, bread needful for the preſent day: And in regard we *daily* ſtand in need of bread; therefore our Saviour would have us pray *daily* for the ſame.

2. *Have you not daily wants to be supplied?* Wants for your selves, and wants for your Children and Servants? Have you not daily infirmities both in your selves and Families to be healed? Are you not daily subject to dangers and temptations? and do you not daily sin against God? Is it not necessary then that you daily pray unto God for the supply of all your wants, for the healing of all your infirmities, for the preventing the dangers you are daily subject unto, for the strengthening you against all your temptations, for the pardoning of all your sins? Surely our daily wants, our daily infirmities, our daily dangers, our daily temptations, and our daily sins, do all call upon us for daily Prayers.

2 Q. How oft in each day are we bound to pray?

2. *Twice at least*; namely, *Morning* and *Evening*. *This is commended unto us by the Morning and Evening Sacrifice under the Law*, which we find given in command unto the *Jews*, *Exod.* 29. 38, 39. And are not *Christians* under the Gospel, as well as those under the Law, obliged to offer up their Morning and Evening Sacrifice? The day must be begun with our prayers, and ended with them. We must begin the day with Prayer, to crave a blessing at Gods hand upon those things which we take in hand. For can any Christian expect Gods blessing upon his pains and endeavours without Prayer? And we must end the day with God, to crave pardon for the sins committed in the former part thereof, and to give him thanks as for his manifold favours and blessings, so especially for the mercies of the day; and also to commend our selves to God the night following. How dare any lie down in their Beds, before they have by prayer commended themselves unto God, and begged the pardon of their sins? Certainly, it were less danger to lie in a Bed of Snakes, than to lie down in our Feather-beds with out sins unpardoned: For if God should take us out of the World that night, how sad would our case be? Haply we might awake with Hell-flames about our ears. Therefore let us not fail, before we go into our Beds, to offer up our Evening-sacrifice of Prayer and Praise unto God.

3 *Q.* What time in the Morning and Evening is fittest for the performance of secret Prayer?

A. *For this no certain rule can be prescribed, in regard of the several occasions which may fall out; and by reason of Age, Sickness, and the like, in the persons praying.* But it were to be wished, that the *Morning-Sacrifice* (if possibly) may be be-times in the Morning; that our *secret Devotions* be performed so soon as we are ready, before we fall upon any worldly business: For otherwise we shall find it much harder to keep the world out of our heads, and our hearts close unto the Duty; and indeed, the sooner, the better: For both Reason and Experience do teach us, that in the *Morning* our Memories and Senses are the quickest, and all the Faculties of our Souls at their best. And it were to be wished, that the *Evening-sacrifice* may be *before Supper*, in regard that afterwards we are generally more heavy and sleepy, and will find it more difficult to keep up our hearts and spirits in the Duty.

Having thus resolved the *Questions*, come we now to the *Objections* raised by divers, both against secret and Family-prayer.

Obj. 1. Some are apt to object and say, they are convinced of the necessity of praying in secret, but they are altogether unable, they know not how to perform it.

Answ. *I would advise such, rather to read some Set-form of Prayer, than altogether to omit the Duty*; to use Crutches till they are able to go alone; only do not content your selves therewith, but labour in your own words to pour out your Souls unto God in Prayer. For your better help therein, take these Directions.

1. *Carefully observe the Prayers of others, their order, and method.*

2. *Study thine own heart, look back into thy life, call to mind thy sins past, with the aggravating circumstances of them:* And withal, consider thy spiritual wants, and take notice of the particular blessings God bestoweth on thee; and put thy self upon the Duty of Prayer. Confess thy sins unto God, beg the pardon

of them, be earneſt for ſuch Graces as thou ſtandeſt in need of; likewiſe bleſs God for his manifold mercies, and forget not to implore the aſſiſtance of his Spirit to enable thee to the Duty. By uſing and exerciſing that ſmall ability to pray which thou haſt, thou ſhalt increaſe it, and grow more able to do it with comfort. Haply thou canſt not pray with ſuch apt words and expreſſions as ſome others do, but let not that diſcourage thee; God regards not ſo much the expreſſions of thy tongue, as the ſincerity of thine heart, and earneſtneſs of affections.

Obj. 2. Others object and ſay, the Houſe in which I live is ſo ſmall, and ſo full, that I cannot find any convenient place to retire into.

Anſw. 1. Thou canſt find a place to commit ſin ſo ſecretly that none can ſee thee, and hadſt thou as great a deſire to pray in ſecret, thou wouldſt find a convenient place for the ſame.

2. Though thou canſt not find a convenient place in the Houſe, yet is there no out-houſe, nor Garden, nor Field, into which thou mayeſt withdraw thy ſelf? *Iſaac*, we read, went out into the Field to meditate and pray, *Peter* to the top of the houſe: And certainly didſt thou take delight in converſing with God in ſecret, thou wouldſt find ſome convenient place, either within doors, or without.

Obj. 3. Others plead the multitude of their buſineſſes, as an excuſe ſometimes to put off the Duty of Prayer.

Anſw. 1. The more and greater thy buſineſſes are, the more and greater need thou haſt of Prayer, for the obtaining Gods bleſſing thereon; without which, all thy pains and endeavour may ſignifie little, yea, prove ſucceſleſs. Aſſure thy ſelf, that the time ſpent in Prayer will prove no let, but rather a great furtherance to thy buſineſs. Oh that ſuch Worldlings would ſeriouſly conſider that expreſſion of our Saviour, *Mar.* 8. 36. *What ſhall it profit a man, to gain the whole World, and loſe his own Soul?*

2. Doſt thou put off Prayer for the multitude of Worldly buſineſſes, thereby to increaſe thy Wealth?

Know,

Know, that that Wealth is curſed which is thus gotten: That ſubſtance which is the *price of Prayer*, may (for ought thou knoweſt) be the *price of Blood.*

3. What buſineſs canſt thou have of greater importance, than the glorifying of God, and ſaving of thy Soul? For ſhame then, let not theſe things which concern thy Spiritual Eſtate here, and Everlaſting Happineſs hereafter, give way to thy worldly buſineſſes; rather borrow time from them, than omit that neceſſary Duty of Prayer.

CHAP. III.

Of Ejaculatory Prayer.

BEſides thy ſolemn Morning Prayer, it will be good to ſend up *Ejaculatory Prayers*, and *Praiſes* unto God, and that frequently upon all occaſions.

By Ejaculatory Prayers and Praiſes, I mean the ſudden lifting up of the heart unto God upon ſome preſent occaſion, either in way of Petition, or Thankſgiving.

Which kind of Praying we find commanded under thoſe general Precepts of *Praying always*, and *Praying without ceaſing*, Luk. 18. 1. 1 Theſ. 5. 17. The meaning whereof is not, that thou ſhouldſt wholly and only attend on Prayer, ſo as to neglect the Word, and other Duties of Piety, or the ordinary works of thy Calling; but that beſides thine ordinary and ſet-times of Prayer, thou ſhould have a praying-frame of ſpirit, be ready upon all occaſions to lift up thine heart unto God in ſome ſhort Ejaculations. And therefore it is obſerveable, that in *Eph.* 6. 18. where the Apoſtle adviſeth *to pray always*; in the *Original*, it is not ἐν παντὶ χρόνῳ, *in every particular time*, but ἐν παντὶ καιρῷ, *in every fit ſeaſon*; that is, when any juſt occaſion or opportunity is offered, and ſo often as the Spirit of God moveth.

For the more profitable preſſing of this kind of Prayer, I ſhall

1. Give you ſome Motives to quicken you up to a frequent performance thereof.

2. Add ſome Cautions.

The Motives may be taken firſt from the *Neceſſity* of theſe Ejaculatory Prayers; and that

1. In regard of the ſudden dangers and plunges whereunto the people of God are many times brought, which will not afford time for continued Prayer.

2. In regard of the manifold ſlips and infirmities of the People of God, which put them upon praying for the pardon and forgiveneſs of them. So ſoon as *David* came to a ſight and ſenſe of his ſin, in numbring of the People, he preſently breaks forth into this Ejaculatory Prayer, *I have ſinned greatly in that I have done; and now I beſeech thee, O Lord, take away the iniquity of thy Servant, for I have done very fooliſhly*, 2 Sam.

3. In regard of the frequent working and ſtirring of Corruption in the hearts of Gods Children: Many wanton luſtful thoughts, many Atheiſtical and blaſphemous thoughts are apt to ariſe in their hearts, which call for their ſudden Ejaculatory Prayers to God, for power and ſtrength, for the ſuppreſſing & keeping them down; And indeed they are often found very effectual for the quenching of luſtful thoughts, and for the driving away Atheiſtical and blaſphemous thoughts out of the heart.

4. In regard of the manifold mercies, bleſſings and deliverances, which unexpectedly we receive from God, there is frequent occaſion of Ejaculatory Praiſes and Thankſgivings unto him: And alſo for many remarkable paſſages of his Providence towards us, in ordering things moſt fitly and ſeaſonably for our good, even beyond our expectation: And alſo for Gods ſpecial bleſſing upon us in our ordinary buſineſſes and imployments.

II. A ſecond Motive may be taken from the *Utility* of Ejaculatory Prayers, which appeareth

1. *From Gods gracious acceptation, and remuneration of the ſame*, whereof the Scripture giveth abundant inſtances, and examples. As of *David*'s Ejaculatory Prayer againſt *Achitophel*, that God would turn his Counſel into fooliſhneſs, was graciouſly accepted, and granted in *defeating the ſame*, 1 Sam. 17. 14. The like

we

we read of *Nehemiah*'s Ejaculatory Prayer unto God, to incline the heart of the King to grant his Requeſt; which was graciouſly heard, and anſwered. So alſo the poor Penitent Thief's Ejaculatory Prayer unto Chriſt, *Lord, remember me when thou comeſt into thy Kingdom*, was graciouſly accepted, and anſwered by Chriſt, *This day thou ſhalt be with me in Paradiſe.* He did but deſire Chriſt to remember him when he came into his Kingdom, and Chriſt tells him, he ſhould forthwith go with him into his Kingdom; granting to him more than he did deſire. Holy Ejaculations are the ſpiritual breathings of a gracious heart, which as they are very pleaſing unto God, ſo exceedingly advantagious unto Chriſtians: for though they are very ſhort, and ſudden, yet ſeldom do they return empty.

2. *Theſe Ejaculatory Prayers are a ſpecial means for the improving of every opportunity, and occurrence of Providence to thy ſpiritual advantage.* When thou obſerveſt any Providence of God working to thy good (as a wiſe Chriſtian cannot but obſerve many) if thou doſt then lift up thine heart in ſome Ejaculatory admiration and Thankſgiving unto God for the ſame, thou would'ſt much more improve them to a ſpiritual advantage, than now thou doſt through a careleſs neglect thereof.

Herein be careful to obſerve theſe two Cautions.

1. Content not thy ſelf with theſe Ejaculatory Prayers and Praiſes, as if they were ſufficient at thy lying down, and riſing up; and that thou needeſt not to trouble thy ſelf with any longer Prayers. Oh let not thy Ejaculatory Prayers juſtle out either thy Cloſet, or Family-prayers; but as God in his Word requireth the one, as well as the other, do thou make Conſcience of each, and every of them, in their time and place.

2. Beware of formal and prophane Ejaculations which come from the lip, but not from the heart, as *good Lord*, and *good God*; or, *the Lord bleſs me*, and *Lord have mercy upon me*, with ſuch like; which can be no better than a taking the Name of God in vain, in that they are uttered cuſtomarily in a way of form, meerly from the Teeth outward; for which, without true and unfeigned Repentance, God will not hold thee guiltleſs.

CHAP. IV.

Of reading the Scriptures in private.

ANother Duty to be performed alone, is *reading the Scriptures.* And indeed the Word and Prayer ſhould go hand in hand together, as the Chriſtians daily exerciſe; *For every thing is ſanctified by the Word of God, and Prayer.* 1 Tim. 4. 5.

Appoint therefore ſome ſet time in every day for reading the Word: The Morning is the freeſt, when our Spirits and Wits are freſheſt. By reading three Chapters a day, the whole Bible may be read over in a year. But I would not ſo ſtrictly tye any to this, as ſtill to go on in reading ſome part of the Scriptures every day. And if extraordinary occaſion hinder thine ordinary task, double it another time; for by the holy Scriptures only, we may attain to the knowledge of the whole will of God.

This Duty therefore Chriſt preſſeth upon all, and that with all care and diligence, *John* 5. 39. where he commandeth us to *ſearch the Scriptures.* The word in the Original ἐρευνᾶτε, tranſlated *Search*, ſignifieth, with great diligence and induſtry to exerciſe our ſelves in the Scriptures, and to ſearch after the true meaning thereof, even as worldly men do ſearch in Mines for Gold and Silver; which we ſhould the rather do, becauſe every Sentence, Syllable, Letter, and Tittle in the Holy Scriptures is of weight.

And as this Duty is *commanded* by our Saviour, ſo we find it *commended* to us by the practiſe of the Saints, and People of God. How did *David* exerciſe himſelf in the Word? as appeareth by his own expreſſion, *Thy Teſtimonies*, ſaith he, *are my delight, and my Counſellours*, Pſal. 119. 24. And the *Bereans*, we read, are commended *for ſearching the Scriptures daily*, Act. 17. 11. And the Apoſtle S. *Paul* ſets it down by way of commendation of *Timothy*, *That from a Child he had known the holy Scriptures, which were able to make him wiſe unto*

to Salvation, 2 Tim. 3. 15. And the *Pſalmiſt* makes it the note of a bleſſed man, *to delight in the Law of the Lord, and therein to meditate every day.*

For the more profitable preſſing this Duty, I ſhall

1. Give you ſome *Rules* and *Directions* to be obſerved.
   1. Before the reading of the Scriptures.
   2. In reading of them.
   3. After the reading of them.
2. Give you ſome *Motives* to quicken you to a frequent reading of them.

The Rules and Directions to be obſerved *before* reading, are theſe.

1. *Go about it with all holy reverence, as in the ſight and preſence of God*, believing it to be *the Word of God, written by holy men, as they were moved and inſpired by the Holy Ghoſt*, 1 Pet. 1. 21. When therefore thou ſetteſt thy ſelf to read the Word, ſay to thy ſelf, *I will hearken what the Lord will ſpeak unto me therein.*

2. *Quicken and rouze up thy ſelf to all poſſible attention reading of the Word.* As Children will rouze up themſelves at the reading of their Fathers will, out of an expectation of ſome Portion or Legacy bequeathed them therein by their Father; ſo oughteſt thou to rouze up thy ſelf upon the reading of the Word, in regard of the many rich and precious Legacies which our Saviour hath bequeathed unto thee, in that laſt Will and Teſtament of his, ſealed with his own Blood.

3. *Lift up thine heart in prayer unto God, as for the Spirit of Illumination*, to open the eyes of thine underſtanding, that thou mayſt rightly conceive his Word; ſo for Wiſdom to apply, Memory to retain, Faith to believe, and Grace to practiſe what thou ſhalt read.

II. The Rules and Directions to be obſerved *in* reading of the Word, are theſe:

1. Read the holy lives and actions of Gods Children, not only *as matters of Hiſtory*, but *as patterns of imitation*: For, for this end are they recorded unto us, as S. *Paul* teſtifieth, Rom. 15. 4. *Whatſoever things were written afore-time, were written for our learning.* But that you err not in this particular, know, that in matters

ters extraordinary, temporary, and ſinful, the practiſe of Gods Saints is not to be a pattern for us; but in all general holy Duties, and in ſuch particular Duties as belong to thy Place and Calling, thou art to ſet them before thine eyes, and to tread in their ſteps. Therefore when thou readeſt of *Noah*'s uprightneſs, of *Abraham*'s Faith, of *Moſes*'s Meekneſs, of *David*'s Devotions, of *Job*'s Patience, of *Joſiah*'s Zeal, of *Peter* and *John*'s Boldneſs in Chriſts Cauſe, of *Paul*'s Labours, of other Virtues of the Ancient Saints, labour to adorn thy Profeſſion with thoſe Graces, and Ornaments, and to be inwardly and outwardly indued with like Virtues.

2. *In reading the Promiſes and Threatnings, the Exhortations and Admonitions, and other parts of the Scripture; ſo apply them to thy ſelf, as if God by name had delivered the ſame unto thee*; whereby the Word will become very profitable unto thee: For thus will promiſes to others incourage thee, threatnings againſt others reſtrain thee from ſin, exhortations to others, ſtir thee up to thy Duty, and admonitions to others, make thee wary. Yea thus, whatſoever things were written aforetime, will prove good inſtructions unto thee.

III. Rules to be obſerved after the reading of the Word.

1. *Seriouſly meditate of what thou haſt read, that ſo thou mayſt the better remember, and underſtand the ſame*: For Meditation is a ſpecial means to help; as our memory, ſo our underſtanding. *I have more underſtanding than my Teachers*, ſaith *David*. Mark his Reaſon, *becauſe thy Teſtimonies are my Meditation*, Pſal. 119. 99. And indeed, how is it poſſible the Word thou readeſt ſhould do thee good, when thou never thinkeſt of it after thou haſt read it?

2. *Labour to work ſomething of that thou haſt read upon thine heart*, and give not over till thon haſt found the affections of thy Soul warmed thereby.

To quicken you up to a frequent reading of the Scriptures, conſider theſe *Motives*.

1. *The firſt may be taken from thoſe Treaſures that are contained therein*; ſuch Treaſures as men never heard of.

of. The ſubject matter of the Word, are ſuch Myſteries as were hidden in God, and by his Spirit revealed unto men. All the abſtruſe Learning, and Myſteries of other Books and Writings, are but ſtraw and ſtubble, yea, droſs and dung, in compariſon of the precious Pearls in this.

Such things are revealed in the Scriptures, as the very Angels were deſirous to know, and learn out of them; as the Apoſtle S. *Peter* expreſſeth it, 1 *Pet.* 1. 12. *Which things the Angels deſire to look into.* If we reſpect the *truth of matters we ſearch into*, the Scripture is *a Word of Truth.* If *Antiquity*, none comparable thereunto, for it beginneth with the beginning of the World. If *Hiſtory*, all the Books in the World beſides cannot afford ſuch ſtore of ſtrange and admirable Hiſtories; as of the *Deluge, of the deſtruction of* Sodom, *of Gods bringing his people out of* Ægypt, *and ſetling them in* Canaan. If *profitable matter*, no Writings afford more than the Scriptures, which alone declares what is truly profitable, and moſt advantagious to our beſt good, our ſpiritual welfare. They ſhew us, as what is the true Riches, and true Honour; ſo likewiſe the means how to attain thereunto. Yea, as there is a more excellent appearance of the Spirit of God in the holy Scriptures, than in any other Book; ſo it hath more power and fitneſs to convey the Spirit, and make us ſpiritual, by imprinting it ſelf upon our hearts. As there is more of God in it, ſo it will acquaint us more with God, and bring us nearer unto him, and make the Reader more Divine.

2. *Another Motive may be taken from the many ſecret and precious Promiſes which are ſcattered up and down in the Word.* For as there is not a condition into which a Child of God can fall, but there is a Direction and Rule in the Word, in ſome meaſure ſuitable thereunto; ſo there is not an affliction into which a Child of God can fall, but there is a promiſe in the Word, in ſome meaſure, ſuitable thereunto. God hath opened his heart unto us in his Word, and reached out many ſweet and gracious Promiſes for us to lay hold on, and whereon to ſtay our ſelves in our ſeveral ſtreights and exegencies.

cies. To the burthened we find God hath promised ease and rest, *Matth.* 11. 28. Comfort to those who mourn, *Matth.* 5. 4. Assistance and deliverance to them who are tempted, 1 *Cor.* 10. 13. Yea, many many Promises hath God made of preservation and protection from Evil; of a comfortable supply of all Blessings, both Temporal, and Spiritual, which by Faith we may and ought to apply unto our selves.

CHAP. V.

Of Christian Watchfulness.

DO not think that having saluted God by Prayer, and reading his Word in the Morning, thou mayest take thy leave of him all the day after: But second thy Prayers, and Reading, with *Christian Watchfulness*; which is a Duty incumbent upon all, being much pressed upon us in Scripture.

For the profitable handling whereof, I shall shew you,

1. The Nature of Christian Watchfulness.
2. The Necessity.
3. The Extent thereof, or the particulars wherein we are to manifest the same.

I. *For the Nature of Christian Watchfulness*; it is an heedful Observation of our selves in all things, and a diligent circumspection over all our ways, courses and actions, that we may not displease God in any thing, but rather please him in all things.

II. The *Necessity* of which Duty appeareth,

1. *From the watchfulness of our common Adversary the Devil.* For as the Apostle *Peter* speaketh, 1 *Pet.* 5. 8. *Your Adversary the Devil, as a roaring Lyon, walketh about, seeking whom he may devour; therefore be watchful.* Every word, as it is of special weight, so it contains a special Argument unto Christian Watchfulness.

1. He is *your Adversary*, who will do you all the mischief that he can; therefore be watchful.

2. He is set forth by his Name, *Devil*; which declares him to be an Accuser, and one that seeketh all the advantages that he can against you; therefore be watchful.

2. He

3. He is set forth by his *Cruelty*, being termed a *Lyon*, yea, and a *roaring Lyon*, which addeth terrour to his cruelty; therefore you have reason to be watchful against him.

4. He is here set forth by his *Sedulity* and *Pains-taking*, *he walketh about*, he sits not still, but is restless to do mischief; therefore be watchful.

5. He is here set forth by his *craftiness*, *seeking*, that is, every where prying for his own advantage; therefore be the more watchful.

6. *By his malicious end and intent*, which is the destruction of mens Souls; for he *walketh about*, *seeking whom he may devour*. Having therefore such an Adversary as the *Devil*, who is both cruel, crafty, and malicious, it concerneth us to be watchful over our selves.

II. Besides this Forreign Adversary, there is *Hostis Domesticus*, an *inward Enemy*. Every man carries an Enemy in his Bosom, which is his corrupt heart, that is no less diligent, and more dangerous than the Devil; and that appeareth in two respects especially.

1. Though there be a continual Enmity between the Devil and us, yet we are not in continual fight; whereas there is a continual combate and fight between the flesh and us: *For the Flesh lusteth against the Spirit, and the Spirit against the Flesh*, Gal. 5. 17. So that ye cannot do the things that ye would.

2. The Devil himself could not much hurt us, without the assistance and concurrence of our corrupt hearts. *Suadere & solicitare potest, cogere omnino non potest*, Aug. *Hom.* 12. He may perswade and solicit us, but he cannot compel us thereunto. Did not our own corrupt hearts consent unto sin, the Devil could little prevail with us: Whereas our corrupt hearts are able to hurt us, without any assistance or concurrence of the Devil. There is Devil enough in the heart of every one of us, to delude and destroy us, without the help of any other Devil. Having therefore such a dangerous Adversary as the *Devil* without us, and a more dangerous Enemy within us, viz. *our corrupt heart*, good cause have we to put in practise this Duty of Spiritual Watchfulness.

III.

III. For the *Extent* of this Duty, the Apoſtle ſets it down in general terms, *Watch thou in all things*, 2 Tim. 4. 5. Which I ſhall branch into ſeveral particulars.

1. Over thy Thoughts, Words, and Actions,

2. Againſt ſin in general, and the ſeveral kinds thereof.

CHAP. VI.

Of Watchfulneſs over our Thoughts.

THou muſt be watchful over thy *Thoughts*, that *vain Thoughts may not lodge in thine heart*, Jer. 4. 14. They ariſe from within us as naturally as ſparks from the fire; and they follow us continually in every place, and in every ſervice. If the thoughts of many were expoſed to the view of beholders, what Worldlineſs, and Covetouſneſs, what Pride, what Wantonneſs and Uncleanneſs would appear in many adorned Sepulchres! For the more profitable preſſing this Duty, I ſhall

1. Give you ſome *Motives* to quicken you up thereunto.

2. Some Directions and Helps thereunto.

For *Motives*. Firſt conſider, *that wanton, proud, and wicked Thoughts, though they break not forth into Acts, yet are they actual ſins.* Thoughts, though they are *inward*, yet are they the *Acts* of the Soul; and in that they are *evil*, they are *ſinful*. Obſerveable is that of *Peter* to *Simon Magus*, Act. 8. 22. *Repent, if peradventure the thoughts of thine heart may be forgiven thee*; as if his evil thoughts had been a greater ſin, than all his other wickedneſs.

2. *Evil Thoughts are not only ſinful in themſelves, but they are likewiſe the cauſe of all ſins, the Panders of all other Luſts; for when Luſt hath conceived, it bringeth forth ſin*, Jam. 1. 15. Luſtful thoughts being conceived in the heart, they ſoon bring forth ſin, breaking forth into acts of filthineſs and uncleanneſs.

3. *Conſider, that the Lord doth as ſtrictly obſerve all inward ſinful thoughts, as he doth the outward acts of ſin.* He is Omniſcient, and knoweth all things; yea, he is the

the Tryer and Searcher of our hearts, and ſo is privy to every vain and wicked, to every wanton and ambitious thought in our hearts: howſoever men diſcern them not, yet the Lord doth. *Pſal.* 139. 2. ſaith *David, Thou knoweſt my thoughts afar off*; that is, God, though far off in the Heavens, yet he ſo far underſtandeth all things, that our very thoughts are known to him; or elſe, our thoughts whilſt they are afar off, before they come to be expreſly conceived, are known to him.

4. *Conſider, that by our thoughts eſpecially will the Lord judge us at the laſt day*, Rom. 2. 16. *God hath appointed a day wherein he will judge the ſecrets of men by Jeſus Chriſt.* Where by *ſecrets of men* may be meant, as their outward ſins ſecretly committed, ſo alſo the inward ſecret thoughts of their hearts; then muſt we be accountable to God for our *evil thoughts*, as well as for our *evil works*; yea, for our *vain and idle thoughts*, as well as for our *vain and idle words*. Then the ſwarms of our vain, proud, wanton, worldly thoughts ſhall be diſcovered, and laid open to our Eternal ſhame before God, Angels, and Men, without true and unfeigned Repentance.

5. *Evil thoughts, without ſincere Repentance, will ſink our Souls to Hell.* Such of you therefore as make no Conſcience of your thoughts, but delight your ſelves in vain, wicked thoughts, and that impenitently, how can you eſcape the vengeance of Hell?

I deny not but the beſt men, through the remainder of Corruption in them, are ſubject to vain, worldly, wanton, and ambitious thoughts, yea, ſomtimes to blaſphemous and Atheiſtical thoughts; but theſe are their grief and the burthen againſt which they ſtrive, and for which they earneſtly beg pardon, and therefore ſhall not be laid to their Condemnation.

Thus you ſee the Scripture makes it a neceſſary part of Godlineſs, to be watchful over our Thoughts: And queſtionleſs he that is not godly in his Thoughts, is not truly godly in his Actions. Thoughts ſhew what a man is, as much as his words and actions do; *For as he thinketh in his heart, ſo is he*, Prov. 23. 7. If therefore thou art truly watchful over thy Thoughts, not allowing thy ſelf in any proud, wanton, wicked thought, it is a comfortable

fortable Evidence of the Truth of Grace in thee, and of the uprightneſs and ſincerity of thine heart to God.

The Helps and Directions are theſe.

1. *Be ſure thou do not make too much of thoſe vain, worldly, wanton thoughts, which do either ariſe from thine own corrupt heart, or are caſt in by Satan.* I mean, do not revolve them in thy mind by muſing, and meditating on them with delight; for if ſo, thou art in danger to be inſnared by them.

2. *With deteſtation ſpeedily reject them, and caſt them out of thine heart.* As in thy judgment thou canſt not but condemn them as baſe and wicked, ſo in thy affections abhor and deteſt them, yea, reject and caſt them away as abominable. They are eaſilieſt and ſafelieſt reſiſted in their entrance; and their continuance will tend to thy ruine.

3. *So ſoon as any vain and wicked thoughts begin to ariſe in thine heart, fix thy meditation upon good thoughts, eſpecially ſuch as are contrary thereunto.* Thus when vain thoughts begin to ariſe in thine heart, ſtrive to put them out, by fixing thy Meditation upon ſome ſerious matter. When earthly, worldly thoughts begin to ſtir, fix thy meditation upon ſome ſpiritual and heavenly thoughts. When luſtful and unclean thoughts begin to ariſe, fix thy meditation upon ſome holy and heavenly ſubject, think of the excellency and neceſſity of holineſs, without *which no man ſhall ſee the Lord*, Heb. 12. 14.

4. *Humble thy ſelf for all thy vain and wicked thoughts, of what ſort or kind ſoever. If thou haſt done fooliſhly in liſting up thy ſelf, or if thou haſt thought evil, lay thine hand upon thy mouth*, Prov. 30. 32. That is, whether thou haſt *done fooliſhly*, or *thought evil*, humble thy ſelf before God for the ſame; which is there meant, by *laying thy hand upon thy mouth*. And know aſſuredly, that unleſs thou here humble thy ſelf unfeignedly for thy vain and ſinful thoughts, thou ſhalt full dearly anſwer for them hereafter, at that dreadful day of Judgment, when all the thoughts of thine heart ſhall be brought to light.

5. *Be earneſt with God in prayer*, that he would be pleaſed

pleaſed as to ſuppreſs and keep down all vain worldly wanton thoughts from riſing in thine heart; ſo that he would rebuke Satan, and reſtrain his malice, that he may not caſt his helliſh thoughts into thine heart; or at leaſt, that he would enable thee to quench them at their firſt entrance. This courſe did the Apoſtle S. *Paul* take in the like caſe; as 2 *Cor.* 12. 7, 8.

CHAP. VII.

Of watchfulneſs over our Words.

AS thou muſt watch over thy thoughts, ſo likewiſe over thy *Words*, Pſal. 34. 13. *Keep thy tongue from evil, and thy lips from ſpeaking guile.* What the Pſalmiſt commended to others, we find he practiſed himſelf, Pſal. 39. 1. *I ſaid, I will take heed to my ways, that I ſin not with my tongue.* If *David*, whoſe tongue and heart were continually prepared to praiſe the Lord, reſolved with himſelf to keep a ſtrict watch over his tongue, how much more ought we, who are apt to utter ſo many vain and idle, yea wicked and profane ſpeeches? For your help therein, take theſe few *Directions.*

1. *Avoid all unchaſt ſpeeches, and unſavoury diſcourſes, which argue a corrupt heart:* For as *a good man out of the good treaſure of his heart, bringeth forth that which is good; ſo an evil man, out of the evil treaſure of his heart, bringeth forth that which is evil; for of the abundance of the heart his mouth ſpeaketh*, Luk. 6. 45. Hereupon ſaith the Apoſtle *James*, Chap. 1. 26. *If any man ſeem Religious, and refraineth not his tongue, that mans Religion is vain:* implying, that all the Devotion and Religion that ſuch an one pretends, is meer vanity; it will do him no good, nor ſtand him in any ſtead; it will not ſave his Soul, but he may go to Hell for all his Religion and Profeſſion: Therefore ſaith the Apoſtle, *Epheſ.* 4. 29. *Let no corrupt communication proceed out of your mouths.*

The corrupt ſpeeches we ought carefully to avoid, are of ſeveral ſorts, which may be reduced to theſe

I. *Unlawful Swearing*, which is in three reſpects eſpecially.

1. When men ſwear *Falſly*; or as we ſpeak, *forſwear themſelves.* 2. *Impiouſly.* 3. *Raſhly.*

Firſt, they who ſwear *falſly*, whom we call *Perjured perſons*, are ſuch as confirm any thing by Oath againſt their knowledge, or ſwear to do a thing which they intend not; or intending at firſt to do it, yet afterwards are careleſs, and negligent in the performance of it.

Theſe falſe Swearers do not only ſin themſelves, but as much as in them is, bring God in compaſs of their ſin, and make him partaker thereof. He is made a *Witneſs*, and an *Approver* of a lye, and therein made like unto the *Devil*, who is the *Father of Lyes*, which is a moſt abominable diſhonour done to the Holy Name of God.

2. *To ſwear impiouſly*, is an unlawful Oath, either in regard of the *Matter*, or of the *Form.*

An Impious Oath, *in reſpect of the Matter*, is by Oath to bind a mans ſelf to do ſome wicked thing; as thoſe *Jews* who bound themſelves with an Oath to kill *Paul*, *Act.* 23. 14. And *Jezabel* who took an Oath to ſlay *Elijah*, 1 *King.* 19. 2. This kind of Oath maketh God a Patron and Approver of wickedneſs.

An Impious Oath, *in reſpect of the form of it*, is, when we ſwear by other things beſides Gods holy Name, as by any Creature, as *Joſeph* by the *Life of Pharaoh.*

3. *To ſwear raſhly*, is to ſwear lightly and frequently in our familiar talk and diſcourſe. This, though it be a common and ordinary ſin, indeed too too common and ordinary, yet it is a moſt grievous ſin, and a ſin that crieth loud in the Ears of God for Vengeance. The heinouſneſs of this ſin appeareth.

1. *In that Gods Name is thereby taken in vain*, which is a direct breach of the third Commandment; for that forbiddeth us *to take the Name of God in vain*, Exod. 20. 7. Now then is Gods Name taken in vain, when needleſly, without any juſt cauſe, it is uſed by any, againſt which there is a Judgment threatned in the next words, *The Lord will not hold him guiltleſs*; that is, he ſhall not go unpuniſhed.

2. *Swearing in our ordinary Diſcourſe is the very Livery*

of

of the Devil, and a Badge of Profaneneſs, Eccleſ. 9. 2. *Solomon* maketh it a ſure ſign of a godly man, *to fear an Oath*; and of a wicked and profane perſon, *not to fear an Oath*, to make no Conſcience of it. And truly, ordinary Swearing may well be a Badge and note of a profane perſon, for ſuch an one will make little or no Conſcience of any ſin, who maketh no Conſcience of this ſin of *Swearing*, which is ſo vain and unprofitable a ſin; for the excuſe whereof, the Swearer cannot plead any outward good, neither profit, as the covetous Worldling; nor *Honour* and *Preferment*, as the ambitious perſon; nor *Pleaſure*, as the *Voluptuous*; and therefore we may well conclude, that he who makes no Conſcience of ſwearing, will make little conſcience of any other ſin; *for he that will ſin for nothing, as the Swearer doth, certainly will ſin for ſomething:* Nay, what ſin will not he commit for *Profit, Pleaſure*, or *Preferment*, who ſticks not to profane the holy Name of God for nothing?

II. *Another kind of corrupt ſpeech is, when Gods holy Titles are upon every light occaſion uſed, and ſo plainly abuſed:* As when any thing ſuddenly happens out, then we preſently ſay, *O Lord, O God, O Jeſus.* Again, when we would have any thing, then we are apt to ſay, *for Gods ſake do this*, for *Chriſts ſake do that*; and yet with no reverence do we think of *God*, or of *Jeſus*, if we think of them at all; for commonly it is but a phraſe of courſe. To ſay the leaſt of this, it is a direct taking of Gods Name in vain, and ſo maketh us liable to that Curſe, *God will not hold him guiltleſs that taketh his Name in vain,* Exod. 20. 7.

III. *Imprecations both againſt others and our ſelves, is another kind of corrupt ſpeech.* It is too too uſual with many to make fearful Imprecations both againſt others, which are ill-beſeeming Chriſtians, and likewiſe againſt themſelves, wiſhing ſome great miſchief againſt themſelves, to confirm their ſpeeches. Methinks ſuch ſhould be afraid leſt God in Judgment ſhould hear them, and juſtly cauſe the Vengeance they call for to fall upon themſelves. Let ſuch remember the *Jews*, who cried out, *His blood be upon us, and our Children*; and from that day to this, hath it lain heavily upon them.

IV. *Unclean and unchaſt ſpeeches.* Some mens mouths are always full of them, which plainly ſheweth the pollution of their hearts, and how their minds are wholly ſet on luſt.

V. *Idle and vain Diſcourſes which tend to no good,* Mat. 12. 36. ſaith our Saviour, *Every idle word that men ſhall ſpeak, they ſhall give account thereof in the Day of Judgment*; not only for filthy, unclean, and unchaſt ſpeeches, but likewiſe for *idle words*, yea for *every* idle word. And therefore how doth it concern us to be watchful over our ſelves, as againſt all *filthy* and *unclean* ſpeeches, ſo likewiſe againſt all *idle words?*

Theſe are the kinds of corrupt ſpeeches, which we ought the more carefully to avoid, in regard of the heinouſneſs of them.

II. *Accuſtom your ſelves to holy conferences, and good communication.* It is not ſufficient to abſtain from corrupt Communication, except you accuſtom your ſelves to good Communication. It is good and gracious ſpeech which commendeth a good and a ſound heart, even as its *good fruit* which commends a *good Tree.* Chriſtians therefore ought to ſpend that time in ſerious and profitable diſcourſes, which others ſpend in vain and frothy talk.

III. *In all thy Conferences forbear to ſpeak evil of others, or whatſoever may tend to their diſgrace, or diſparagement.* For thou ſhalt be ſure to find others that will be as ready to judge and ſpeak evil of thee, as thou haſt of thy Brother; who will have as little care of thy Credit, as thou haſt had of thy Brothers. Which Argument our Saviour uſeth, Mat. 7. 1. *Judge not, that ye be not judged, for with what judgment ye judge, ye ſhall be judged; and with what meaſure ye meet, it ſhall be meaſured to you again.*

IV. *Be not laviſh in your words, but ſparing in your ſpeech,* Jam. 1. 19. *Let every man be ſwift to hear, ſlow to ſpeak.* We oftner repent of our ſpeaking, than of being ſilent. Truſt no man with that, which if ever it be diſcovered, may greatly prejudice thee; for he who is now a Friend, may hereafter prove an Enemy, and diſcover; eſpecially reveal no ſecret to him, whom thou

thou knoweſt to affect others more than thy ſelf, for he cannot conceal it from them. What thou wouldſt not have told to others, tell no body; for if thon canſt not, why ſhouldſt thou think another will conceal what concerns thee.

V. *Be well adviſed before thou ſpeakeſt*; for oftentimes many mens tongues do over-run, and outſtrip their wits. But do thou fore-think, whether that thou be about to ſpeak be ſuitable and ſeaſonable, and let not thy tongue run before thy mind.

VI. *Let your ordinary ſpeech be plain, without Oaths, and Imprecations*; *yea, without all vain Aſſeverations, and Proteſtations.* Mat. 5. 37. *Let your communication be yea, yea, and nay, nay*; that is, let it be plain, and naked, *for whatſoever is more than theſe*, that is, whatſoever exceedeth a ſimple Affirmation, or Negation, *cometh of evil*: in the *Greek* it is, ἐκ τῦ πονηρῦ, that is, *of the Evil One, the Devil.*

VII. *In all your Conferences ſpeak nothing but the truth*, Epheſ. 4. 25. *Wherefore putting away lying, ſpeak every man truth with his Neighbour.* Though lying be a ſin common amongſt al ſorts of people, not only Children, but alſo grown Men and Women, as in their ordinary diſcourſe, ſo eſpecially in their Trading, wherein what more ordinary than lying and diſſembling; yet is it a moſt heinous ſin, as will appear by a due conſideration of theſe particulars.

1. *It is a ſin againſt knowledge and conſcience*, it cannot ignorantly be committed, for ignorance is againſt the nature of a lye: The word in *Latine* to lye, is as much as to ſpeak againſt ones mind and knowledge, *Mentiri eſt contra mentem ire.*

2. *It is moſt agreeable to the Devils Nature*; ſo that a lying ſpirit is a Diabolical ſpirit, and a Lyar carrieth the very Image and Picture of the Devil, who is the *Father of Lyes*, Joh. 8. 44.

3. *It pulleth down Gods fearful Judgments and Vengeance, and that both Temporal in this World, and Eternal in the World to come.* For proof whereof, obſerve in general what *David* ſaith, Pſal. 5. 6. *God will deſtroy all that ſpeak lyes.* More particularly, for *Temporal Judgments* in this World, the Prophet *Hoſea*, Ch. 4. 2. reck-

ons up Lying amongſt thoſe groſs ſins, which cauſed God to ſend Famine, Plague, Sword, Captivity, and other like Judgments on the *Iſraelites*. For *Eternal Judgments*, we find them likewiſe threatned againſt this ſin; as in *Revel.* 21. 27. *Lying* is there reckoned amongſt thoſe ſins which bar us out of Heaven. And *Rev.* 21. 8. It is reckoned amongſt thoſe ſins which thruſt us into Hell. *But the fearful, and unbelieving, and murtherers, and whoremongers, and ſorcerers, and idolaters, and lyars, ſhall have their portion in the Lake which burneth with fire and brimſtone.* Here we may farther obſerve amongſt what heinous and capital ſinners *Lyars* are reckoned, even amongſt *Murtherers*, *Whoremongers*, &c. which ſhews the heinouſneſs of Lying.

VIII. *Pray unto God to ſanctifie your ſpeech, and to direct it by his holy Spirit, that it may tend, as to the glory of his Name*, ſo to the *good both of the Speaker and Hearer.* All our endeavours are nothing without God; and therefore we had need go unto him by prayer, ſo to ſanctifie our words and ſpeeches, that they may tend to the good of others, and miniſter Grace to the hearers.

IX. *Call your ſelves to an account every Evening*, and ask your ſelves what evil you have ſpoken that day. Your firſt care muſt be for preventing the ſin, ſaying as *David*, Pſal. 39. 1. *I ſaid I will take heed to my ways, that I offend not with my tongue:* but your next care muſt be to repent of the faults which you commit, and to judge your ſelves for them, and return.

CHAP. VIII.

Of watchfulneſs over our Actions.

SEE that thou maintain a ſpecial watchfulneſs over all thy *Ways* and *Actions*: To this end;

I. *Make Gods Word the Rule of all thy Actions*: For *as many as walk according to that Rule, Peace be on them, and Mercy*, Gal. 6. 16.

II. *Propound Gods Glory as the chief end and aim of all thine Actions. Whatſoever ye do, do all to the glory of God*, that God may be thereby glorified, 1 *Cor.* 10. 31.

This

This is that glorious End for which you ſhould ſpend your ſtrength and time, and lay out your ſelves to the uttermoſt: For,

1. *Without this your beſt Actions, your moſt Religious Exerciſes find no acceptonce with God.*

2. *This puts a value and price upon all your Actions; the more they aim at this end, the better they are, the more pleaſing to God.* I grant it is impoſſible for a man, in this life, actually to aim at, and intend the glory of God in every thing that he doth, yet ought he ſincerely to endeavour after it.

I deny not but other ends may creep into thine heart, and ſteal into the performance of thy beſt actions, as thine own profit, applauſe, and the like: But know for thy comfort, that the Lord looketh more to the general bent of thine heart, and frame of thy ſpirit in what thou doſt, than upon any particular baſe and by-end, which ſometimes creepeth and ſtealeth into thine heart; and will reckon with thee according to the general purpoſe and aim of thine heart, and not according to ſome particular end and aim which hath crept in unawares through the corruption of thine heart.

III. *Be ſure thou commend all thine actions and buſineſſes unto God by Prayer*; not enterprizing any thing without ſeeking direction, aſſiſtance, and a bleſſing from him. *It is vain for you to riſe up early, to ſit up late, and eat the bread of ſorrow,* unleſs the Lord put to his helping hand, and come in with a bleſſing, which is obtained chiefly by Prayer. And queſtionleſs one ſpecial reaſon why many find not that ſucceſs in their buſineſs which they deſire, is, becauſe they have not firſt commended them unto God by Prayer.

IV. *Having commended thy buſineſs unto God by Prayer, be careful in the uſe of means for the furthering thereof.* For where God hath appointed the End, he hath appointed the Means thereunto; and therefore to think to obtain the one without the other, were preſumption in an high degree. But herein take theſe two Cautions.

1. *Be ſure the means thou uſeſt be lawful*; never think to thrive by unlawful means; that will not in the end prove *gain*, which is got by the *loſs* of thy Soul. *What*

ſhall it profit a man, if he ſhall gain the whole World, and loſe his own Soul, Mark 8. 36. *Cave itaque ne dum acquiras pecuniam, perdas animam.* Aug. de Temp.

2. *Uſe the means as means, and ſet them not in the room of God*, by placing thy confidence in them, which is the way to blaſt all thy hopes.

V. *Set God always before thee, and ever walk as in his ſight and preſence*, Gen. 17. 1. which will be a ſpecial means to keep and reſtrain thee from many ſins. This we read kept *Joſeph* from yielding to the wanton ſolicitations of his *Miſtreſs*, though he had the opportunity of privacy: *How can I*, ſaith he, *do this great wickedneſs, and ſin againſt God?* It was the apprehenſion of Gods All-ſeeing Preſence, that preſerved him from cloſing with the inordinate affection of his Miſtreſs. Yea nothing more keeps up the life of Godlineſs, than a conſtant awe of God, and of his All-ſeeing preſence about us, whereſoever we are, and whatſoever we are doing.

CHAP. IX.

Of watchfulneſs againſt Sin, and the ſeveral kinds thereof.

KEep a continual watch againſt ſin in general, not bearing with thy ſelf in the willing practice of any known evil. In vain doſt thou expect any true peace in thy Soul, ſo long as thou retaineſt and favoureſt any one ſin in thy ſelf againſt thy Conſcience. For as ſin hinders Communion with God, ſo communication from God.

For the better avoiding ſin, obſerve theſe directions. 1. *Carefully ſhun all the occaſions and means which may allure and draw thee unto ſin.* It is impoſſible to eſchew the one without the other. It is not poſſible that he who is inclined to Drunkenneſs, ſhould abſtain from it, if he avoid not the places and company of Drunkards: Neither is it poſſible for him that is wanton and laſcivious, to abſtain from filthineſs and uncleanneſs, if he frequent unchaſt company, and pamper himſelf in gluttony and drunkenneſs.

2. *If*

2. *If thou art aſſaulted, reſiſt ſin in the beginning.* Do not dally with Temptations, as the *Fly* with the flame of a Candle, leſt thou be burnt before thou be aware; but withſtand the firſt beginning of ſin.

3. *If thou beeſt overtaken with any ſin, labour to recover thy ſelf with all poſſible ſpeed, by true and unfeigned Repentance, and a freſh recourſe to the Blood of Chriſt, and a ſincere engaging to a greater watchfulneſs over thy ſelf for the time to come.* Be ſure thou do not live, nor lie impenitently in the practiſe of any ſin againſt thy Conſcience, for ſo long thou weareſt the Devils Livery, and and art a ſtranger to true Peace.

4. *Being recovered, take heed of relapſing.* A relapſe is dangerous in bodily diſeaſes, much more in ſpiritual. Chriſt therefore gave this advice to the poor Creeple whom he healed at the Pool of *Bethesda*, *Sin no more, leſt a worſe thing come unto thee*, Joh. 5. 14.

5. *Carefully avoid the ſociety and company of wicked men:* I mean all intimate ſociety, and needleſs familiarity with them, they being the Devils Inſtruments to ſolicite unto all manner of ſin and wickedneſs. So that though they do not find thee like unto themſelves, yet if thou frequently conſort with them, they will ſoon make thee ſuch, *Prov.* 13. 20.

6. *Conſideration of the fearful iſſue and ſad conſequences of ſin, would be a ſpecial means to keep thee from ſin.* Queſtionleſs one chief reaſon why ſo many men and women live in the wilful practiſe of known ſins, is want of conſideration. Did they ſometimes ſeriouſly weigh and conſider with themſelves, what is like to be the iſſue of their ſins, what will become of their precious and Immortal Souls to all Eternity, ſhould they go on in their ungodly courſes? Did they lay it ſeriouſly to heart, what a folly and madneſs it is in them to venture the loſs of God, of Chriſt, and Heaven, and run the hazard of ſuffering everlaſting burnings with the Devils and Damned in Hell, and all for a little profit, or the ſatisfying a fleſhly luſt, the pleaſure whereof is but for a moment? Certainly they would hate and abhor their ſins, yea caſt them away with indignation.

II. As thou muſt watch againſt ſin in general, ſo likewiſe againſt the ſeveral kinds and ſorts of ſins. As,

1. *Againſt thy beloved ſin.* There is none of us all, but we have in us our Darling and beloved ſin, *peccatum in deliciis*, as S. *Auſtin* calls it, our own Idol, (as I may ſay) whereunto we many times do ſervice, to the great offence of Almighty God.

For the better diſcovery whereof, take theſe few *Directions.*

1. *Obſerve which way the ſtream of thy thoughts run, eſpecially thy morning-thoughts:* For whatſoever thy beloved ſin is, upon that will thy morning-thoughts moſt hover. This is a ſure rule, *Every man is what he is moſt in the morning.* As he that is Spiritual hath his Morning-thoughts upon God, or upon ſome ſpiritual and heavenly ſubject: ſo he that is Worldly hath his Morning-thoughts upon the World; and he that is unclean, hath his Morning-thoughts about the ſatisfying of his carnal luſts.

2. *Obſerve ſeriouſly what ſin it is thy Conſcience doth moſt and chiefly check thee for, eſpecially in time of affliction:* For Conſcience being then awakened, will moſt of all check thee for thy beloved ſin.

3. *Obſerve what ſin it is that thou haſt leaſt power to reſiſt*, and with which thou art oftneſt and eaſilieſt overcome, notwithſtanding thy Conſcience checks thee for the ſame. Thou haſt hereupon good ground to conclude that to be thy beloved ſin.

4. *Obſerve what it is thou thinkeſt upon with greateſt delight:* If the thoughts of thine eſtate, and of encreaſing the ſame, be pleaſing and delightful unto thee, then thou haſt cauſe to ſuſpect Covetouſneſs to be thy beloved ſin. If thoughts of fleſhly pleaſure tickle thee with delight, then thou haſt cauſe to ſuſpect *uncleanneſs* to be thy *Dalilah*, and beloved ſin; or whatſoever ſin it is thou thinkeſt on with greateſt delight.

Having found out thy beloved ſin, thou muſt eſpecially watch againſt that, leſt thou be ſurprized by it.

1. *Becauſe this ſin is ſo ſweet and delightful to a ſinner, that he doth very hardly part with it:* Therefore it may fitly

fitly be called, *the ſin that hangeth ſo faſt on us*, being not eaſily caſt off, *Heb.* 12. 1. And *Mat.* 5. 29, 30. our Saviour calls our parting with our beloved ſin, *a plucking out of our right eye*, and *a cutting off of our right hand*: For, ſaith he, *If thy right eye offend thee, pluck it out, and caſt it from thee; and if thy right hand offend thee, cut it off, and caſt it from thee*, &c. Which words are not literally to be taken, for then they are againſt the ſixth Commandment; but *Metaphorically*, the *Eye*, and the *Hand*, being there put for our *boſom and beloved ſins*. So that the meaning of the words ſeemeth to be this; if thy luſt or ſin be as dear to thee as thy *right eye*, yet pluck it out by Mortification, and caſt it from thee. Or if thy ſin be as profitable to thee as thy *right hand*, whereby thou getteſt thy living, yet cut it off by Mortification, and caſt it from thee; for it is better to mortifie thy deareſt ſin, thy Darling luſt, than that thy whole man ſhould periſh.

2. *One beloved luſt in the boſom ſo alienates the heart, that it cannot love Chriſt as it ſhould*: As one ſtranger in the boſom of the Wife ſo takes up her affection, that ſhe cannot love her Husband as ſhe ought. We read in the *Evangeliſts*, that one *covetous* luſt in *Judas*, one *inceſtuous* luſt in *Herod*, one *worldly* luſt in the *Rich Man*, was of ſtrength enough to withhold each of them from Chriſt. As therefore thou deſireſt an Intereſt in Chriſt, maintain an eſpecial watch againſt thy beloved ſin, that that may not draw thine heart off from him.

For *Remedies* againſt a *beloved* ſin, take theſe.

1. *Steep thy thoughts in a ſerious meditation of the bitter fruits, and dreadful effects thereof*: Though thy ſin may be ſweet in the acting and committing thereof, yet it will be bitterneſs in the end. For one of theſe two things muſt needs follow thereupon, either the bitterneſs of Repentance, or the bitterneſs of puniſhment. So that let the beſt come of ſin that can come, that thou ſavingly repent thereof, yet bitter ſorrows, bitter tears, and bitter mournings are the iſſues of it: But if thy ſin be not repented of, then comes the bitterneſs of death, and condemnation with the Devils and Damned in Hell fire to all Eternity. We have a common ſaying amongſt us;

us; *Sweet meat muſt have ſowre ſawce.* Thus ſtrong drink which goeth down merrily, will be bitterneſs in the end, according to that of the Prophet *Iſaiah*, Chap. 24. 9. *Strong drink ſhall be bitter to them that drink it*; that is, it ſhall be turned into bitterneſs. And *Solomon* deſcribing the *Harlot*, (*Prov.* 5.4.) with the contentments which ſhe offers, concludes, *Her end is bitter as wormwood*; not only her own end, but likewiſe the end whereunto ſhe bringeth others: and as it follows, *Her feet go down to death*; that is, ſhe carries her ſelf, and others that follow her, head-long into that burning Lake, where the fire of Luſt will be turned into the fire of Hell, without true and unfeigned Repentance. When therefore thou art tempted to any ſin, reaſon thus with thy ſelf, if I yield to this Temptation, and thereby gratifie my Luſt, either I ſhall repent, or not; if I do not repent, I ſhall be damned; if I do repent, it will coſt me much more bitter ſorrows and mournings than I ſhall find pleaſure and delight in the acting of it. O then what egregious folly and madneſs muſt it needs be in any, for the enjoyment of a ſhort tranſient pleaſure here, to implunge themſelves Body and Soul into Everlaſting Burnings.

2. *Have frequent recourſe unto God by prayer.* It is Gods Power that muſt ſupport thee againſt the power of thy beloved luſt; and it is prayer that muſt procure his power. But let thy prayer be as ſincere, ſo fervent, for it *is the fervent prayer only that is effectual.* This was the courſe which St. *Paul* took, when he was troubled with *that thorn in the fleſh* whereof he complains, (2 *Cor.* 12. 7, 8.) which many Judicious Expoſitors underſtand to be ſome luſtful motion & inclination which he found in himſelf; *For this he beſought the Lord thrice, that it might depart from him*; that is, he prayed oftentimes to be rid of it; and thereby he obtained, though not a full deliverance from it, yet ſtrength ſufficient to Maſter it, ſo as it had not dominion over him; for he received this comfortable anſwer; *My grace ſhall be ſufficient for thee*; ſufficient for thy deliverance in due time; ſufficient in the mean time for thy ſupportance. And queſtionleſs one ſpecial reaſon why

ſo

ſo many complain of the ſtrength and prevalency of their beloved luſt, that it doth even rule and reign in them, is, becauſe they do not pray unto God in the Name of Chriſt ſo heartily againſt it, as they ſhould; which if they did, they would feel and find the grace of God ſufficient for their ſupportance and deliverance.

II. *Thou muſt with as great care and circumſpection watch againſt ſecret ſins, as againſt open and publick*; making Conſcience of ſinning in *ſecret*, even when thou haſt opportunity of privacy for the acting and committing of them.

1. *Becauſe we are more apt to fall into ſecret, than into open and publick ſin.* If we can hide our ſins from the eyes and knowledge of men, we are apt to think all is well and ſafe; and thereupon encourage our ſelves to ſin in ſecret: Therefore the *Murtherer* and *Adulterer* are brought in by *Job*, imboldning themſelves, ſaying, *No eye ſeeth us*, Job 24. 14.

2. *Howſoever we may hide our ſecret ſins from the eyes of men, yet it is impoſſible to hide them from the All-ſeeing eye of God*, who ſeeth all, himſelf unſeen of any; *being preſent in all places, beholding both the evil and the good*, Prov. 15. 3. *Davids* Murther and Adultery were carried on very ſecretly, yet were they viſible to the eyes of God: *Thou didſt it ſecretly*, ſaid God, *but I will puniſh thee openly. If thou wilt ſin ſecretly*, ſaith *Auguſtine*, (*Quære ubi te non videat, & fac quod vis*) ſeek out a place where he ſeeth thee not, and there do what thou wilt. But ſeeing God is preſent in all places, it is impoſſible thou ſhouldſt hide thy ſins from his All-ſeeing eye.

3. *As God here ſeeth and taketh notice of thy moſt ſecret ſins, ſo he will one day or other diſcover thoſe deeds of darkneſs, to thy great confuſion, without true repentance*; if not here in this life, yet at the day of Judgment, when our moſt ſecret ſins ſhall be diſcovered to the view of all. Eccleſ. 12. 14. *God will bring every work into judgment, with every ſecret thing, whether it be good, or whether it be evil.* Then all thy ſecret ſins ſhall be diſcovered to Angels, Men, and Devils; thy ſecret uncleanneſs, and cloſe Adultery; thy pilferings and ſtealings;

thy

thy falſe weights and meaſures ſhall be brought to the view of all, to thine eternal ſhame and confuſion. Were our hearts thorowly poſſeſſed herewith, Oh how watchful would it make us over our ſelves in ſecret, and fearful to adventure upon any ſin, though we have the opportunity of privacy for the acting of it!

III. *Thou muſt be watchful againſt the leaſt ſin*, not eſteeming any ſin ſo ſmall and venial, as that thou mayſt ſafely give it entertainment, and continue in it without true and unfeigned repentance; and that for theſe Reaſons.

1. *By the leaſt ſin the Law of God is tranſgreſſed, his Juſtice violated, and his Wrath provoked:* And therefore far be it from us to account that ſin *little*, which is committed againſt a God of *Infinite Majeſty:* Whereupon ſaith S. *Auguſtine, Ne conſideres quod parva ſint peccata, ſed quod magnus ſit Deus cui diſplicent*, Aug. *de Pœnitent. vera & falſa*, cap. 8. Do not conſider the ſmalneſs of thy ſins, but the greatneſs of God, who is diſpleaſed and provoked by them.

2. *Little ſins are apt to make way for greater:* who ſees not by daily experience, that unclean thoughts and filthy words draw many on to unclean actions? Yea, as *Juſtin* reports of *Ninus* his Victories, how *every Victory was a means of another Conqueſt:* So every ſmal-ſin is a means and way to a greater. And this muſt needs be ſo, becauſe God in his juſt Judgment doth uſually puniſh ſin with ſin; I mean, God doth many times puniſh ſome mens leſſer ſins, by leaving them ſo to themſelves, and to the corruption of their own wicked hearts, that they break forth into the acting and committing of groſſer ſins. The beſt means therefore for a man to keep himſelf from great and heinous ſins, is to be watchful againſt ſmaller ſins, and to make Conſcience of them.

3. *The leaſt ſin cannot be expiated nor pardoned, without the precious Blood of the Son of God:* That expreſſion of the Apoſtle is obſervable, *Chriſt was delivered to death for our offences*, Rom. 4. 25. The word in the Greek, διὰ τὰ παραπτώματα, tranſlated *offences*, ſignifieth

fieth properly *our ſlips*; implying, that our ſmalleſt ſins could not be expiated without the bloody death of Jeſus Chriſt. Oh let not us over-lightly account of that for which Chriſt paid ſo dear a price as his own moſt precious Blood.

CHAP. X.

Of our Behaviour at Meals.

CONſidering our Adverſary the Devil layeth in every place Baits and Snares to intrap us, and eſpecially at our Tables; therefore it concerns us in a ſpecial manner to be watchful over our ſelves at Meals: To that end,

1. *Forget not to pray unto God for a bleſſing on the Creatures, whereof thou art to partake.* For as the Apoſtle ſpeaketh, 1 Tim. 4. 4, 5. *Every Creature of God is good, being ſanctified by the Word of God, and Prayer. By the Word,* as it doth ſhew, and warrant our right thereunto; and by *Prayer*, as it is a means appointed by God for obtaining his bleſſing upon his Creatures, without which they will do us little good; for *man liveth not by Bread only, but by every word that proceedeth out of the mouth of God,* Mat. 4. 1. that is, Bread doth not nouriſh by its own powet, but by the appointment and bleſſing of God. And therefore it was the uſual practice of our Saviour to lift up his eyes, and crave a bleſſing upon the Creatures, before he did partake of them; which hath been the uſual practiſe of the Saints, and people of God before, and ſince Chriſts time, 1 *Sam.* 9. 13. and *Act.* 27. 30. Having therefore ſuch worthy Patterns and Preſidents, follow them, not daring to partake of any of Gods good Creatures, till thou haſt lifted up thine heart to God, and craved his bleſſing upon them; for otherwiſe how juſtly mighteſt thou expect from God a Curſe rather than a Bleſſing. The Creatures on thy Table are Gods Creatures; and therefore thou muſt needs be more bold than welcom,

if

if thou make uſe of them without asking his leave.

II. *Eat as in the preſence of God,* who is ever preſent with us whereſoever we are; as in our Beds, ſo at our Boards, eying and obſerving all our actions. It will be therefore thy wiſdom, whereſoever thou art, to carry thy ſelf as in his ſight and preſence, eſpecially at thy Meals, when thou art moſt apt to forget God, and to give out thy ſelf to the Creature, and to the ſatisfying of thy carnal luſt and appetite.

III. *In eating and drinking, ſeaſon thine heart with theſe, and the like Meditations.*

1. *Of the goodneſs and ſweetneſs of God in his Creatures,* elſe we ſhall make no better uſe of them than the bruit Beaſts. Think therefore with thy ſelf, oh how ſweet and good is God, who hath put ſuch ſweetneſs into his Creatures! If the Streams be ſo refreſhing and ſatisfying, oh what refreſhment and ſatisfaction is there in God, the Fountain of all our mercies and enjoyments! If Bread be ſo ſavoury to an hungry body, oh how ſweet and ſavoury is Jeſus Chriſt, the Bread of Life, to an hungry Soul!

2. *Of the Bounty of God in providing ſo plentifully for thee, when many of thy Betters (in ſome reſpects) are deſtitute of ordinary Proviſion, and would be glad of the Reverſion of thy Trencher.* Say with thy ſelf, what, and who am I, that I ſhould abound, when ſo many are in want? That I ſhould be full, when ſo many good Chriſtians have not wherewithal to ſatisfie their hunger? Oh what thanks do I owe unto God for ſuch ſingular mercies! And oh that I could expreſs my thankfulneſs, by living to his praiſe and glory! Thus whilſt thou art feeding thy body, mayſt thou delight thy Soul in the goodneſs and bounty of God.

3. *Of thine own unworthineſs of the leaſt of Gods mercies,* even of a crum of bread, or drop of drink, and that if God ſhould deal with thee according to thy deſervings, he might juſtly ſtrip thee of all thy comforts.

4. *Of thine own Mortality.* As *Joſeph* of *Arimathea* had his Tomb in his Garden to ſeaſon his delights with the meditation of his death; ſo ſhouldſt thou in thy

thy greateſt delights, let out thine heart in a ſerious Meditation of thine own Mortality. For this end, the *Ægyptians* had a Deaths-head brought into their preſence when they were feaſting, even to mind them of their latter end.

IV. *Seaſon and ſanctifie thy Meals with Spiritual Communication, at leaſt uſeful diſcourſes, that thy Soul, as well as thy Body, may be fed and nouriſhed.* To this end, take occaſion to raiſe up both thine own heart, and the hearts of ſuch as are with thee, to an affectionate remembrance of God, by whoſe goodneſs and bounty thou enjoyeſt what is ſet before thee, that thereby thine heart may be inflamed with a greater love unto him. We read in the *Evangeliſts*, that it was Chriſts uſual practiſe at Meals, to fall into ſuch diſcourſes, as tended to the ſpiritual good of thoſe with whom he ſate, miniſtring Grace to the hearers: whoſe example herein is worthy our Chriſtian imitation. And in regard of your great backwardneſs unto, and barrenneſs in ſpiritual diſcourſes, that you cannot ſuddenly find out any fit matter for them, it will be a point of ſpiritual wiſdom in you, before-hand, to think of ſome ſeaſonable, ſavoury Heads, whereon to diſcourſe at Meals, which may tend to the good and edification of others; and reſolve to imbrace every opportunity, that is, by any offered to you for good diſcourſe. I deny not but you may lawfully at Meals diſcourſe, as of News, ſo of Civil Matters, and of your own Affairs, and the like; yet you ſhall do well to ſeaſon your Civil and Moral diſcourſes, with ſome ſpiritual and ſavoury expreſſions, dropping ſomething of the mercy, goodneſs, and bounty of God, at every Meal.

V. *Uſe the good Creatures of God ſoberly and moderately, not to Gluttony and Exceſs.* Though no certain proportion of food can be preſcribed to men, in regard that all are not of a like Age and Conſtitution, neither have all like Stomachs; yet this is a certain truth, for a man to eat and drink ſo much as to oppreſs Nature, and to indiſpoſe him either to the ſervice of God, or the duties of his Calling, is a degree of intemperance, which in time will prove very prejudicial to his health,

breeding manifold diſeaſes in the body, (by filling it with Crudities, and dangerous Obſtructions) as the Stone, ſtoppages of Urine, the Wind-Collick, Gout, Scurvy, Surfets, Feavers, and the like: Yea, intemperance in Diet doth likewiſe weaken the Memory, dull the Wit and Underſtanding, ſtupifie and decay the Senſes, and furiouſly provoke to Luſt.

Many, I know, do uſually eat more than is meet, out of a deſire of growth and nouriſhment, whereas in truth much feeding hinders them both; for they proceed not from the abundance we eat, but from a good digeſtion of what we eat, and perfect diſtribution thereof; both which are much obſtructed by exceſſive feeding.

But if thine health will not prevail with thee to be temperate in eating, conſider that thereby thou wilt find more pleaſures in thy food: For that pleaſure muſt needs be greateſt, which is moſt natural; and ſuch is the temperate mans; whoſe appetite to his Meat, through his ſpare feeding, is kept freſh to the laſt, and conſequently his delight: whereas the Glutton naturally finds no appetite, but is fain to force it by Sawces. So that the temperate man finds more ſweetneſs in his ordinary fare, than the intemperate in his greateſt dainties.

In thy eating, there are two Rules worthy thy obſervation.

1. *To leave with an appetite*, whereby the Stomach will the better digeſt what it receiveth.

2. *To feed ſo moderately, that thou be neither unfit for the labour of thy body, nor for the imployment of thy mind.* Such therefore as after Meals do find an oppreſſive dulneſs, and indiſpoſition to any buſineſs, may juſtly ſuſpect, that they have exceeded the bounds of temperance, and perverted the end of feeding, which is not to oppreſs, but to refreſh the ſpirits, and make the body more vigorous and active. And queſtionleſs, to accuſtom thy ſelf to a plain ſimple Diet, as it is the moſt healthful, ſo the beſt remedy againſt intemperance.

VI. *Fail not to give thanks, after Meals, for that comfortable refreſhment you have found from the Creatures.*

This

This the Lord gave in ſpecial command unto his people, Deut. 8. 10. *When thou haſt eaten, and art full, then thou ſhalt bleſs the Lord thy God.* Yea we read, that the *Heatheniſh Idolaters*, at their Feaſts, were accuſtomed to praiſe their falſe gods; for it is ſaid, Dan. 5. 4. *They drank Wine, and praiſed the gods of gold, and of ſilver, and of braſs, of iron, of wood, and of ſtone.* Is it not then a wonderful ſhame for Chriſtians, after their Meal, not to praiſe the true God, from whom we receive all the good things we do enjoy?

CHAP. XI.

Of Sports and Recreations.

AS *you ought to be watchful over your ſelves at Meals, ſo likewiſe at your Recreations:* For though ſome Recreations are lawful, yet are we generally apt to abuſe them unto Licentiouſneſs, and to adventure upon all manner of Sports and Recreations, without any difference; therefore I ſhall ſhew you,

1. What kind of Sports, which are uſed for Recreations, are unlawful.

2. How thoſe, which are in their kind lawful, are abuſed, and ſo made unlawful.

Unlawful Sports and Recreations may be brought to theſe Heads.

1. *All ſuch, wherein neither wit of mind, nor exerciſe of body is uſed*; as *Dice-play*, and *ſome Games at Cards* for in them is nothing but an expectation of an uncertain event, wherein neither wit of mind, nor exerciſe of body is uſed, which are the main ends of Sports and Recreations, either for the refreſhing of our minds or bodies, that we may thereby be the better enabled for the honouring of God in the diſcharge of the duties of our Places and Callings.

2. *Such as bring danger to men*; as of old was fighting with Beaſts, and now Matches at Foot-ball, fighting at Cudgels, eſpecially fighting with ſharp Weapons, and the like.

3. *Such as declare Gods puniſhment on the Creatures for mans ſin*; as Bear-baiting, Cock-fighting, and the like. The enmity that is in one Creature againſt another, is a puniſhment on the poor Creatures for mans ſin; and therefore ought not to be a ground, or matter of ſport and rejoycing unto us, but rather of ſorrow, and humiliation.

II. The next thing to be conſidered is, how thoſe ſports, which are in themſelves lawful, are made unlawful by mens manner of uſing them.

1. *When too much time is ſpent in them:* Recreations ſhould be as Sawces to your Meat, to ſharpen your appetite unto the duties of your Calling; and not to glut your ſelves with them, ſo as to make your ſelves the more unfit, both for the duties of your Callings, and of Gods ſervice. You muſt know, that the main and principal end of Gods ſending you into the world, was not to follow your pleaſures, but that you ſhould ſpend your time and ſtrength in the duties of Gods ſervice, and in the means whereby you may be fitted thereunto. Will it not be more comfort to thee when thou art dying, to think of the time thou haſt ſpent in the ſervice of God, and in preparing for Eternity, than of that time which thou ſpenteſt in Cards, and Plays, and other vanities.

2. *When mens Recreations are made a Trade of Merchandize*; as when men play meerly to get Money; that which a man gains by this Traffick, he cannot with a good Conſcience poſſeſs and enjoy: It is not by God given him, becauſe he cometh not to it by lawful means, but is rather as *ſtoln Goods*, over which Gods Curſe hangeth. And as for the Party that loſeth, he alſo is guilty of Theft; for that which he loſeth, he purloyneth from his Wife, Children, and Family, if he have any; or if not, from Church, Commonwealth, and Poor. We are not *Lords* of our goods, but *Stewards*, and muſt give an account of them. Oh that all our Gameſters would conſider, what a fearful Reckoning they are to make at the Day of Judgment, not only of their precious time laviſhly miſ-ſpent, but alſo of their Eſtates, for the moſt part, wickedly loſt; when

when in their account there ſhall be found ſo much waſted in Gaming, and ſo little given to the Poor, and Charitable Uſes!

Q. *Is it altogether unlawful to play for Money?*

A. I will not ſay it is altogether unlawful to play for Money, provided that what you play for, be but a ſmall matter of little value, which is to be meaſured according to the Eſtate and Quality of thoſe who play. But how is the gaming of moſt men the very exerciſe of Covetouſneſs, meerly to win other mens Money.

3. *Lawful Recreations are made unlawful, when they are uſed at unſeaſonable times*; as on days of Humiliation, and on the Sabbath-day; in which time the Lord forbiddeth all men to *ſeek their own pleaſure*, Iſa. 58. 13.

4. *When they are ſo uſed, as they raiſe a mans paſſion unto anger, fury, and the like*; or that they cauſe Swearing, Curſing, Brawling, Quarrelling, with the like evil effects. He that cannot moderate his Paſſion, nor rule his Tongue at Play, is not fit for it.

CHAP. XII.

Of the Duties of our Calling.

HAve eſpecial regard to the Duties of that particular Calling wherein thou art placed by Gods Providence; in a Conſcionable diſcharge whereof conſiſteth the very Life and Power of Religion. For thy help therein, take theſe *Directions.*

1. *Begin with God, by ſeeking unto him by Prayer, as for the pardon of thy ſins, and ſupply of all needful Graces, ſo for his bleſſing upon thy lawful pains and endeavours:* For indeed it is his bleſſing alone that maketh rich, and that cauſeth any thing we take in hand to thrive and proſper; which *Moſes* acknowledgeth, *Deut.* 8. 18. where ſpeaking to the people of *Iſrael*, ſaith, *It is the Lord that giveth thee power to get wealth.*

2. *Be painful and diligent in the duties of thy* Calling, according to that direction of the Wiſe Man, *Eccleſ.*

2. 10. *Whatſoever thy hand findeth to do, do it with all thy might*; that is, whatſoever works or duties belong unto thee by vertue of thy Calling, do them diligently and induſtriouſly; not ſo much to ingroſs Wealth, as for neceſſaries, and competent proviſion for thy ſelf, Wife, and Children. This likewiſe our Saviour commendeth to us by his own practiſe, *For*, ſaith he, *I muſt work the works of him that ſent me, while it is day.* This phraſe ἐργάζεσθαι τὰ ἔργα, *to work the works*, is an *Hebraiſm*, and implieth a thorow-acting or doing of a thing, and that with diligence.

For thy incouragement thereunto know, that diligence in our Callings is uſually Crowned with riches, and plenty: Prov. 10. 4. *The hand of the diligent maketh rich.* And Prov. 13. 14. *The Soul of the diligent ſhall be made fat*; that is, ſhall be inriched with outward bleſſings. And truly it is very rare, but that a bleſſing doth accompany a diligent hand.

Yet herein care is to be had, leſt while you are diligently following the works of your Calling on the one hand, you be not overtaken with Worldlineſs and Covetouſneſs on the other. Therefore I ſhall give you two Cautions.

1. *Be not ſo diligent in thy particular Calling, that thou neglect the duties of thy general Calling, as a Chriſtian:* I mean, be not ſo eager in following thy worldly buſineſſes and imployments, that thou neglect thy ſpiritual buſineſs, as thy Morning and Evening Devotions unto God, &c. Though thou mayeſt ſpend the greateſt part of every of the ſix days in thy worldly buſineſſes and imployments, yet thou oughteſt to ſpend ſome part of every day in ſpiritual imployments, whereby thy worldly buſineſſes will be the better ſeaſoned and ſanctified. When thou comeſt to lye upon thy Death-bed, and lookeſt back into thy life, then that time which hath been taken from thy worldly buſineſſes, and ſpent in Praying, Reading, Hearing, Meditating, and the like, will yield thee moſt comfort.

2. *Labour to be Heavenly-minded in Earthly imployments*; to follow worldly buſineſſes with ſpiritual affections, often lifting up thine heart unto God in ſome Heavenly

Heavenly Ejaculations. Yea, labour to make ſome improvement of that time, wherein thou art following the works of thy Calling, to ſome ſpiritual advantage, by uſeful Meditations; eſpecially if thy imployments be ſuch as exerciſe the hand, and not the Head. As thou art eagerly following thy worldly buſineſſes, oft meditate on that excellent ſaying of our Saviour, *Mat.*8.36. *What will it profit a man, if he ſhall gain the world, and loſe his own Soul.*

3. *Reſolve and ſtrive to be faithful and ſincere in all the works of thy Calling*; and with a kind of diſdain abhor to get any thing by wicked and deceitful courſes; as knowing that a little ill got may impoyſon a mans whole eſtate, and bring a Curſe upon all that he poſſeſſeth: It may prove like the *Eagles fleſh from the Altar, with a Coal in it*, that devoured the whole Neſt. Let there be therefore *truth*, and *equity*, and *plainneſs* in all thy dealings with men: 1 Theſ. 4. 6. *Let no man go beyond, and defraud his Brother in any matter, becauſe the Lord is the avenger of all ſuch:* But in all our dealings, let us obſerve that *Royal Law*, and *Standard of all Equity*, namely, *to do as we would be done by*; for as our Saviour ſpeaketh, Mat. 7. 12. *This is the Law, and the Prophets*; that is, the ſum of that which in the *Law*, and by the *Prophets* is delivered, concerning our carriage towards our Neighbours, and dealings with them.

4. *Having uſed thine utmoſt diligence in thy lawful Calling, trouble not thy ſelf with carking and diſtruſtful thoughts about the iſſue and ſucceſs of thine endeavour. Take no thought*, ſaith our Saviour, *Mat.* 6. 31. *What ſhall we eat, or what ſhall we drink, or wherewith ſhall we be cloathed.* The word in the *Greek* tranſlated, *take no thought*, μεριμνᾶν, *quaſi* μερίζειν τὸν νοῦν, implieth a *carking diſtruſtful thought*, whereby the mind is diſquieted about the iſſue and ſucceſs of our endeavours, which is very unbeſeeming a Chriſtian.

5. *As oft as thou receiveſt any bleſſing from God, forget not to return unto him the praiſe, and the glory thereof*; acknowledging, that whatſoever the means hath been, he is the chief Cauſe and principal Author of all thoſe benefits and bleſſings which thou enjoyeſt.

CHAP. XIII.

Of our Behaviour in ſecret.

IN regard of the manifold temptations whereunto we are ſubject, both when we are *by our ſelves alone*; and alſo when we are *in company with others:* It is our duty, and will be our wiſdom, to keep a narrow watch over our ſelves, both in our *ſolitarineſs*, and alſo *in company*.

Firſt, when *we are alone*, our care muſt be, that we be neither ill imployed, nor idle and unfruitful; but that we be taken up with ſpiritual and heavenly Meditations.

1. *For ſolitarineſs is the Devils opportunity*; which he hath always been careful to imbrace and improve to the utmoſt advantage; as we ſee in *David*, who when he was walking alone upon the roof of his houſe, then the Devil ſet upon him, tempted him unto Luſt, and prevailed with him. And therefore how doth it concern us to be then eſpecially watchful over our ſelves?

2. *Becauſe we are then in moſt danger to be overtaken and foiled with our own ſinful luſts*; then are we moſt apt to let out our hearts in ſpeculative wantonneſs, and contemplative wickedneſs, by feeding our fancies, and pleaſing our ſelves in ambitious, revengeful, laſcivious, and other wicked thoughts. In which reſpect, we ought in our ſolitarineſs carefully to watch over our hearts, being then in greateſt danger of theſe *Spiritual Rapes*.

To this end I ſhall commend that excellent, but too much neglected duty of *Divine Meditation*, which is twofold.

1. *Sudden and occaſional.*
2. *Set and deliberate.*

For the Nature of *Occaſional* Meditation; *It is a ſudden fixing the mind upon ſome profitable ſubject, occaſioned by ſomething that we ſee, or hear.* The which may be done at all times, and in all places, when we

are at home about the works of our Calling, or walking abroad. Of this ſudden and occaſional Meditation there may be much uſe, by reaſon of the variety of Objects which preſent themſelves to our view; for every Creature that we behold doth afford unto us plentiful matter of Spiritual and Heavenly Meditation: From each of them we may and ought to take occaſion to meditate of God, and of his Attributes ſhining in them; as his Power, Wiſdom, Goodneſs, and other Attributes.

For *Motives* thereunto, take theſe three.

1. It will be a ſpecial means to keep worldly, wanton thoughts, and idle motions out of thine heart. For if thou give up thy ſelf to idleneſs, not labouring to poſſeſs thy mind with ſome good and profitable Meditation, thou art ſure to be peſtered with vain and wicked Cogitations.

2. A frequent uſe of occaſional Meditations, will fit thee for ſet and ſolemn Meditation; in that it will both furniſh thee with matter, and prepare thine heart to commune with God.

3. Hereby thou ſhalt make a right uſe of the Creatures. The Creatures are half loſt unto thee, if thou only imploy them, and not take out ſome Spiritual Leſſon from them.

Thus much of Sudden and Occaſional Meditation.

A word or two of the *ſet, ſolemn, and deliberate Meditation*, in regard there are many excellent Treatiſes publiſhed on that Subject.

I ſhall therefore briefly ſhew you: Firſt, the *Nature* of the Duty: Secondly, give you ſome *Rules* and *Directions* to be obſerved therein.

I. For the *Nature* of it, what it is; I anſwer, *A ſet and deliberate Meditation*, is *a ſerious applying of the mind to ſome ſpiritual, or heavenly Subbject, diſcourſing thereof with thy ſelf to the end, thine heart may be warmed, thine affections quickned, and thy reſolutions heightned to a greater love of God, hatred of ſin*, &c.

II. The Directions to be obſerved therein, are theſe:

1. *Let the ſubject matter of thy Meditation be wholly Spiritual*

Spiritual and Divine. Thus any part of the *Scripture* is a fit ſubject for thy Meditation; as alſo *God*, or any of his *Attributes*; as his *Omnipotency*, *Eternity*, *Immutability*, *Omnipreſence*, *Omniſciency*, *Holineſs*, *Wiſdom*, *Mercy*, *Juſtice*, *Love*, *Faithfulneſs*, and other Excellencies of God: As alſo the bleſſed and happy Eſtate wherein our firſt Parents were created by God, and that miſerable eſtate whereinto they implunged themſelves, and all their Poſterity, by their diſobedience againſt God in eating the forbidden fruit, and the ſtate of Redemption by Jeſus Chriſt, and the tranſcendent love of God in giving his Son for us; and the unconceiveable love of Chriſt in undergoing a bitter curſed Death for our Redemption.

2. *Let the particular ſubject thou pitcheſt upon for thy Meditation, be ſuitable to thy preſent ſtate and condition:* To that end, it will be thy wiſdom in ſetting upon this Duty, to obſerve the frame and temper of thy heart. If thou findeſt thine heart ſad and heavy, then fix thy Meditation upon thy ſins, that ſo thou mayſt turn thy ſorrow and ſadneſs for outward things into a ſorrow for thy ſins. But if thou findeſt thine heart lightſome and chearful, then fix thy Meditation on the incomprehenſible love of God, or on the freeneſs of his Grace, or on the bounty of God, eſpecially towards thy ſelf.

3. *Having pitched thy thoughts upon ſome particular ſubject ſuitable to the preſent frame and temper of thine heart, continue thy thoughts upon it, till thou haſt found thine heart warmed, and thine affections quickned therewith*; which indeed is the main and principal end of this Exerciſe.

4. Theſe things premiſed, by way of preparation, fall upon the work it ſelf, which conſiſteth of three particular Heads.

The firſt I may call *Cogitation*, whereby I mean a diſcourſing of the Underſtanding about the ſubject matter pitched upon, a calling to mind of ſeveral truths that belong thereunto. As if the ſubject of thy Meditation be *Death*, then call to mind, and ſeriouſly think, as of the *certainty* of *Death*, ſo alſo of the *uncer-*

tainty

tainty thereof, both in regard of the *Place* where, the *Manner* how, and the *Time* when; and then to argue the neceſſity of a continual expectation of, and preparation for Death.

The ſecond is *Application*, to make ſome cloſe Application to thy ſelf of thoſe truths thou haſt called to mind, for the warming of thine heart, and quickning of thine affections.

The third and laſt particular is *Reſolution*, a reſolved purpoſe of heart to do this or that; as if the ſubject matter of thy Meditation hath been *Death*, and finding thine heart thorowly affected with the apprehenſion thereof, eſpecially of the uncertainty of the time of thy Death, reſolve thereupon to be the more careful in imbracing every opportunity of doing good, thinking it may be the laſt that will be afforded unto thee; as alſo to live in a continual expectation of, and preparation for Death, by a daily renewing thy peace with God.

CHAP. XIV.

Of our Behaviour in Company.

AS thou muſt be watchful over thy ſelf when thou art alone, ſo likewiſe *when thou art in company*, looking unto thy Behaviour therein; and the rather, becauſe we are generally more apt to tranſgreſs in company, than when we are alone: Therefore I ſhall ſet down ſome Directions to guide thee when thou art in company.

But firſt it will not be amiſs to premiſe an argument or two, to perſwade thee to make choiſe of the good and godly, and by no means of wicked and ungodly perſons for thine ordinary converſe: As alſo a Preparatory Advice or two for the better fitting and preparing of thee to improve thy converſe with men to the beſt ſpiritual advantage.

1. *Therefore highly prize, and earneſtly ſeek the company*

pany of such as are godly, whereby thou wilt find a greater increase in thy Piety, Knowledge, Faith, Zeal, and all other Graces. And it may be observed, that where the people of God do not associate themselves in holy Communion, there is little thriving in Grace and godliness, though they live under never so powerful a Ministry.

2. *Avoid, as much as may be, the society of wicked and prophane persons*, especially such as are scoffers at Godliness and Religion.

1. Because we are very apt to be corrupted with the contagion of their sins. 2. We are in danger to be involved in their Temporal Plagues. 3. We shall thereby incourage and imbolden them in their wicked and prophane courses; it being a great incouragement unto wicked men, to go on in their wicked and sinful courses, when as they are countenanced with the company of the godly.

Now for the better fitting and preparing thy self for profitable converse when thou art in company, I shall only give these two advises.

1. That thou mayst be the better furnished with matter for useful discourse, often and seriously meditate with thy self on some general Head of Divinity, as of our wretched and miserable condition by Nature, of the All-sufficiency of Christs Sacrifice, of the vanity and uncertainty of all Earthly things, of the shortness of this Life, of the Day of Judgment, or the like. By often contemplating of these, or such like things, with thy self in secret, thou wilt be better inabled to talk and discourse of them in the presence of others, and that to their good and edification, as well as to thine own.

2. Before thou goest into company, be earnest with God in prayer for Grace so to order thy Conversation and Discourses, that they may tend, as to the glory of his Name, so to thine own and others good, and spiritual advantage.

These things thus premised, come we now to the *Directions* for the good Government of thy self when thou art in company; which I shall lay down

1. More

1. More generally.
2. More particularly.
1. In reference to thy Behaviour in good Company.
2. In reference to thy Behaviour in bad.

The general Directions for thy Behaviour in company, are theſe.

I. *Let thy carriage and converſation be humble*, willing to communicate thy counſels, comforts, and experiences, to the pooreſt and meaneſt Chriſtians, and to partake of their counſels, comforts, and experiences; not diſdaining to learn any good thing of thoſe, who in ſeveral reſpects are much thine inferiours.

II. *In all thy converſings with men, labour to be fruitful and profitable, both to thy ſelf, and others*, by receiving and doing all the good thou canſt.

1. *To thy ſelf, by receiving all the good thou canſt from others.* To this end, when thou art in the company of others, diligently obſerve in what gifts and graces any doth excel (for God hath diſpenſed various gifts unto his people, all are not alike qualified) and then labour to draw forth thoſe gifts and graces to thine own ſpiritual good and advantage.

2. *To others, by communicating unto them ſuch good things as thou conceiveſt moſt ſuitable unto their preſent ſtate and condition.* The more good thou communicareſt unto others, the more will God communicate unto thee.

III. *Often lift up thine heart unto God in ſome ſhort Ejaculatory Prayer, that he would open thy lips, that thy mouth may ſhew forth his praiſe*; that he would inable thee ſo to ſpeak, that thy words and diſcourſes may tend to the good and edification of others, miniſtring grace to the hearers.

Having thus given thee *general* Directions for thy behaviour in company, come we now to the *more particular* Directions, referring to thy Behaviour in good company.

I. When thou art in good company, trifle not away thy time with worldly conferences and diſcourſes, as the common fault of too too many is, whereof S. *Bernard*

nard complained in his time, *Nihil de Scripturis, nihil de ſalute agitur animarum, ſed nugæ, & riſus, & verba proferuntur in ventum.* But let the ſubject of thy diſcourſe rather be ſome ſpiritual matter.

II. *Labour to turn the current of worldly diſcourſes into ſpiritual:* To that end, watch every opportunity which may occaſion any digreſſion from worldly matters, into ſome ſpiritual and heavenly ſubject.

III. *Be ready to communicate and impart ſuch ſpiritual gifts and graces as thou haſt received.* Haſt thou any competent meaſure of ſaving knowledge? communicate thy knowledge unto others, by acquainting them with the Myſteries of Salvation. Haſt thou found comfort after thy ſpiritual troubles and deſertions? Haſt thou found ſupport under thy tryals and temptations? Haſt thou found gracious Anſwers and Returns to thy prayers? Haſt thou got the victory over any Luſt, or Corruption? Freely and willingly communicate and impart unto others the experiences thou haſt had of Gods Mercy, Power, and Goodneſs, in thy ſeveral ſtreights and exigencies, directing them to ſuch ways and courſes wherein thy ſelf haſt found much good and benefit. This we find expreſly commanded, 1 *Pet.* 4. 10.

The particular directions referring to our Behaviour in bad company, are theſe.

I. *When by reaſon of ſome common occaſion thou art in bad company; (for otherwiſe, as we ſhewed before, thou art by all means to avoid it) ſee that thy converſation be with a Dove-like Innocency, blameleſs and harmleſs,* according to that Exhortation of the Apoſtle, in *Phil.* 2. 15. The truth is, there is ſcarce a better means to propagate the Goſpel, and to faſten it on the affections of Natural men, than the fair carriage, and honeſt converſation of the Profeſſors thereof. It is as the Odour of Chriſts Oyntment, the fragrancy whereof draws the affections of others.

II. *Be careful that thou partake not of their ſins;* which direction the Apoſtle giveth, Epheſ. 3. 11. *Have no fellowſhip with the unfruitful works of darkneſs.* He meaneth, that they ſhould no way communicate, or be partakers

takers with their ſins, which he calleth *works of darkneſs.*

Q. *How may we be ſaid to partake with others in their ſins?*

A. Men partake of others ſins, as by *provoking* them to ſin, ſo by *approving* their ſin. Men approve others ſins *openly*, or *covertly*: *Openly*; by *Word*, or *Deed.*

By *Word.* 1. When they commend others for their ſins.

2. When they Patronize and defend them in their ſins.

3. When they ſooth them up, and flatter them therein. Men approve others ſins *by Deed*, when they be companions and Agents with them in the ſame ſins. *Covertly* men approve others ſins, when they tacitly conſent unto them. He may be ſaid tacitly to conſent, that either revealeth not the ſin he knows, when he ought, or ſhews no diſlike of it when he beholds it. And this oftentimes is as hurtful, in reſpect of the offender, as ill counſel; for as *evil ſpeech moveth men to ſin, ſo evil ſilence leaveth men in ſin. Ut malus Sermo inducit in peccatum, ſic malum ſilentium relinquit in peccato,* Aug.

III. *Grieve and mourn for the ſins thou diſcerneſt amongſt them.* It is noted oft, and commended as a ſpecial grace in ſundry of Gods Saints, that they have been greatly troubled in themſelves at the diſhonour done to God, even by the ſins of others; as *Moſes, Nehemiah, David, Jeremiah,* and others. *Deut.* 9. 18, 19. *Neh.* 1. 4. *Pſal.* 119. 158. *Jer.* 13. 17.

IV. *When thou obſerveſt any wickedneſs committed by thy Neighbour, reprove him for the ſame:* which duty we find much preſſed upon Gods people in the Scriptures; Lev. 19. 17. *Thou ſhalt not hate thy Brother in thine heart, thou ſhalt in any wiſe rebuke thy Brother, and not ſuffer ſin upon him.* Wherein are implied two things.

1. That he who doth not reprove his Brother when he ſeeth him do amiſs, doth indeed *hate* him, and not love him, for there is no love like the love of reproof.

2. That by not reproving thy Brother, thou ſuffereſt him to run on, and continue in his courſe of ſin, which will at laſt prove his deſtruction.

For

For the right manner of performing this Duty, both certain *General* Rules muſt be obſerved, and alſo *Particular*, according to divers circumſtances. *General Rules are theſe.*

1. *He that reproveth another, muſt lift up his heart in Prayer unto God*, that he would ſo guide his tongue, and move the others heart, that his reproof may be profitable unto him. For without Gods bleſſing, all our admonitions and reproofs will prove but words ſpoken in the Air.

2. *Our reproof muſt be done in love*, aiming therein at our Brothers good, and not at all at his diſgrace. For as the Apoſtle ſpeaketh, 1 Cor. 16. 14. *All things muſt be done in love:* And as all things, ſo ſpecially this of reproof. Concerning *Particular* Rules, both the ſtate of the party reproving, and of the party reproved, and the quality of the ſin, together with time and place, muſt be obſerved.

1. The ſtate and condition of the party reproving muſt be obſerved. As they who have authority over others have greater liberty to reprove, ſo if they have to deal with notorious, ſcandalous offenders, they then may and muſt do it.

1. *With Authority*; as the Apoſtle exhorteth, *Rebuke with Authority*, Tit. 2. 15.

2. *Sharply*; ſo the Apoſtle commandeth, *Rebuke them ſharply*, Tit. 1. 13. The word in the *Greek* ἀποτόμως, tranſlated *ſharply*, properly ſignifieth *cuttingly*, or *to the quick*. *Eli* failed herein; though he reproved his Sons for their wickedneſs, yet it was not ſharply, and to the quick, but with too much gentleneſs and mildneſs.

2. *The mind and diſpoſition of the party reproved muſt be obſerved.* For if he be flexible and ingenuous, he muſt with mildneſs be reproved, even *with the ſpirit of meekneſs*; as the Apoſtle *Paul* expreſſeth it, *Gal.* 6. 1. But yet ſeverity muſt be uſed, when lenity prevails not.

3. *The ſtate and condition of the party reproved is to be obſerved.* For,

1. If it be our Superiour, it muſt be done with all Reve-

Reverence and Humility, rather beſeeching and exhorting, than plainly rebuking; as *Naaman*'s ſervants did their Maſter, 2 *King.* 5. 11, 13.

If the party to be reproved be our Equal, then it muſt be done without all bitterneſs, even with all love. Reproof is a bitter Pill; and therefore it muſt always be rolled with Sugar, expreſſing much meekneſs of ſpirit, and compaſſion of heart; ſhewing in the hatred of our Brothers ſin, our love of his perſon.

4. *The quality of the ſin* reproved muſt likewiſe be obſerved.

1. *Private offences muſt be privately reproved:* For ſaith our Saviour, *If thy Brother treſpaſs againſt thee, go and tell him his fault between thee and him alone*, Mat. 18. 15. But open and ſcandalous offences muſt be reproved openly. 1 Tim. 5. 20. *Them that ſin*, viz. openly, and with ſcandal, *rebuke before all*; i. e. before the whole Aſſembly of the Church, *that others alſo may fear.*

2. *Sins directly tending to Gods diſhonour, muſt be reproved with an holy zeal and indignation.* Chriſt thus often reproved the *Scribes* and *Phariſes.* And thus *Peter* reproved *Simon Magus*, Act. 8. 20.

5. *The ſeaſonableneſs of the time muſt with great wiſdom be obſerved.* To rebuke a Drunkard in his drunkenneſs is folly; *Abigail* knew as much; and therefore ſaid nothing to *Nabal* in his drunken fit, but in the Morning when the Wine was gone out of him. So neither is it ſeaſonable to reprove a man for his paſſion in his paſſion; wait rather for a fit time, till a mans fit and paſſion be over.

6. *The ſeaſonableneſs of the place muſt likewiſe be obſerved.* Unleſs it be for due and juſt cenſure, let it not be in Publick Aſſemblies, open Streets, with the like. But if by the way thou obſerveſt a man ſin, whom thou knoweſt not whether ever thou ſhalt ſee him again, or no; then, as privily as thou canſt, thou mayſt meekly rebuke him. Thus ſhalt thou manifeſt thy zeal for Gods glory, thine hatred of ſin, aud thy care for thy Brothers Salvation.

CHAP. XV.

Directions to the Rich.

AS the Apoſtle *Paul knew how to be abaſed, and how to abound; how to be full, and how to be hungry,* Phil. 4. 12. that is, he had learned in the School of Chriſt how to carry himſelf Chriſtian-like in a rich, and in a poor eſtate; ſo it will be a point of ſpecial wiſdom in us, to know how to carry our ſelves Chriſtian-like through variety of conditions; how to manage every eſtate. For your better help herein, I ſhall give you ſome Directions.

1. How to carry your ſelves Chriſtian-like in a rich and full eſtate.
2. How to carry your ſelves Chriſtian-like in a poor and mean eſtate. For the former:

I. *Look up unto God, and often think of him as the Author and Donor of all the good things thou doſt enjoy.* When thou haſt gotten Wealth, ſay not, *This I have gotten by my own wiſdom and policy:* For how many men, of as great underſtanding and wiſdom as thy ſelf, have not the tythe of thy Eſtate? Neither ſay, *This I have gotten by mine own travel, pains, and endeavours.* For how many men have been as induſtrious as thy ſelf, and yet have not found that ſucceſs which thou haſt done? And therefore ſay with *Job,* (Ch. 1. 21.) *The Lord hath given.*

II. *Bleſs God for what thou haſt: In every thing give thanks* (ſaith the Apoſtle, 1 *Theſ.* 5. 18.) *for this is the Will of God in Chriſt Jeſus concerning you:* As if he had ſaid, This is that the Lord by his Son Jeſus Chriſt hath ſignified to be his Will; and after a ſort, the whole he requireth of us, for all the Mercies we receive from him. And therefore, as thou receiveſt any Mercy and Bleſſing from God, fail not to give unto him the praiſe and the glory thereof.

III. *Labour to ſee Gods ſpecial Love in common Mercies.* For what good will the enjoyment of any thing

do

do thee, unleſs thou canſt ſee Gods *LOVE* to thee, as well as his *BOUNTY* therein?

Q. *How may I know that theſe outward Mercies, which I do enjoy, are beſtowed upon me in love and favour?*

A. 1. *If they inflame thine heart with a love to God,* cauſing thee to love him the more, becauſe he hath been ſo bountiful unto thee. For this is a ſure Rule, *Whatſoever cauſeth love, cometh from love.* Examine therefore whether thoſe outward good things, which thou doſt ſo plentifully enjoy, have wrought up thine heart to a true love of God: For if ſo, then thou mayſt aſſure thy ſelf, that they were beſtowed upon thee in love; and thou mayſt look upon them as Tokens of Gods eſpecial Love and Favour.

2. *If thou findeſt in thy ſelf a willingneſs to honour God in the uſe of thoſe good things thou haſt received from him,* by laying out a portion thereof towards the maintenance of Gods Worſhip, or the relief of Gods poor, then thou haſt a comfortable Evidence that they are beſtowed upon thee in love.

3. *If it be the grief of thine heart that thou doſt not anſwer the loving kindneſs of the Lord towards thee*; that thy converſation is ſo unſuitable to his gracious Diſpenſations towards thee; that thou doſt not in any meaſure live up to his bounty towards thee. This is an evident ſign, that what thou haſt received from God, was beſtowed upon thee in love; and thou mayſt look upon them as Tokens of his eſpecial love and favour.

IV. *Beware of being puffed up with pride, and labour to be humble under thine abundance*; to be low in thine own thoughts, when thou art high in the world; which indeed will prove thy glory. For Humility is an Ornament, as the Apoſtle *Peter* implieth under that word ἐγκομβώσασθε, *be cloathed or decked with Humility*, as with an Ornament, 1 *Pet.* 5. 5. Many men think Humility a debaſement; but the Spirit of God counteth it an Ornament: Therefore ſaith the Apoſtle *James*, Chap. 1. 10. *Let the rich man glory in that he is made low*; that is, let him glory in his Humility, becauſe God hath given him an humble and lowly heart, notwithſtanding his riches and greatneſs in the world, becauſe he hath

a *low mind in an high condition*; for it is the glory of rich men, that when God hath made them *high* in the world, they are *low* and humble in their own thoughts.

V. *Labour for the true Spiritual Riches*; *namely*, *saving, ſanctifying graces*, that thy ſelf may be rich, and not thy Cheſt only. And truly, rich men of all others, ſtand in moſt need of ſanctifying Graces; in regard their Riches are great ſnares unto them, and occaſions of ſin, as a long Coat is in greater danger to be dagled than a ſhort one. Oh therefore beg of God, that he would not put thee off with the things of this world; but that, together with his outward bleſſings, he would give thee his inward bleſſings, true, ſaving, ſanctifying Graces, eſpecially the Grace of Spiritual Poverty, which is the Foundation of Bleſſedneſs; as *Mat.* 5. 3. *Bleſſed are the poor in ſpirit, for theirs is the Kingdom of Heaven.* It was an excellent Speech of *Luther*, when the Princes of *Germany* ſent him in great Preſents, *Valde proteſtatus ſum, me nolle ſic ab eo ſatiari. I proteſt*, ſaith he, *the Lord ſhall not put me off ſo.* Do thou in like manner take up the ſame reſolution.

VI. *Earneſtly labour, and ſeriouſly deſire, in the uſe of all means, an Intereſt in Chriſt*, in whom are riches and treaſures above all the riches and treaſures of the world. He is that Pearl of great price, that Treaſure hid in the Field, for which the *wiſe Merchant went and ſold all that he had. Abraham*, though he had abundance of all outward things, yet crys out, *What is all this, ſeeing I go childleſs?* Do thou in like manner, in the enjoyment of thine outward abundance, cry out, *Lord, what is all this, ſeeing I go Chriſtleſs?*

VII. *Communicate out of thy ſtore towards the relief of others.* Giving to the Poor, as it is a Duty incumbent upon all that are able, ſo eſpecially upon the rich. The Apoſtle *Paul* therefore willeth *Timothy*, *to charge ſuch as are rich in this world, that they do good, that they be rich in good works*, 1 Tim. 6. 17.

The better to quicken you up to this Duty, conſider theſe few things:

1. This is an eſpecial end of Gods giving more to ſome, than to others, that they who have more abun-

dance,

dance, ſhould thereout give to them that need. This inference doth S. *Paul* make (2 *Cor.* 8. 14, 15.) from the diſtribution of *Manna*, *Exod.* 16. 18. for they that gathered more than was needful for themſelves and their Houſholds, gave of their abundance to ſuch as had not enough.

2. Rich men are not *Lords* of the abundance which they have, but *Stewards*, and muſt diſpoſe thereof according to the mind of the Lord; that is, ſome part thereof to the Poor. And therefore of all unmerciful men, ſuch as are rich, and have enough for themſelves and others too, are worthy of moſt blame. Such an one was that rich man in the Parable, of whom it is ſaid, *Luke* 16. 10. &c. that *he was cloathed in Purple and fine Linnen, and fared ſumptuouſly every day*; and yet it is implied, that he afforded not to poor *Lazarus the Crumbs that fell from his Table.* Let ſuch unmerciful rich men well weigh the end of that rich man, and be henceforward ſtirred up to take due notice of a main Duty that lieth upon them, which is to be free and forward, liberal and bountiful, in diſtributing to the neceſſities of the Poor. It is not ſufficient for rich men to do good, unleſs they be *rich* in *good works.* As your riches are Gods Seed for you, ſo your good works are your ſeed ſown for God; as you ought to bring forth a Crop anſwerable to Gods Seed, ſo will God give you a Crop anſwerable to your Seed. In this reſpect, ſaith the Apoſtle, 2 Cor. 9. 6. *He that ſoweth bountifully, ſhall reap bountifully.* Though God reward none by way of Merit for their works ſake, yet *God will render to every one according to his deeds*, Rom. 2. 6. So as rich men ſhall loſe nothing by being rich in good works, but rather gain very much thereby.

It is the great miſtake of many, to think that what they give to the Poor is loſt; whereas in truth it is the beſt means of increaſing their Eſtate. *Prov.* 11. 24. ſaith the Wiſe Man; *There is that ſcattereth, and yet encreaſeth; and there is that with-holdeth more than is meet, but it tendeth to Poverty.* And again, Prov. 19. 17. *He that hath pity upon the Poor, lendeth unto the Lord; and that which he hath given, he will pay him again.* Here

you have, as I may call it, a Bill of Gods own Hand, in which he doth acknowledge himself a Debtor to every merciful man.

CHAP. XVI.

Directions to the Poor.

HAving given Directions to the Rich, I come now to give Directions to the Poorer sort, who stand in as much need as the former.

I. *Labour to be content with thine Estate*, as being that Portion God hath allotted unto thee; and repine not against his *Providence*, because thou hast not a larger allowance; which is the counsel of the Apostle *Paul*, 1 Tim. 6. 8. *Having food and rayment, let us be therewith content.*

Q. *Wherein doth this contentedness consist?*

A. In bringing down your minds to your present state and condition. It is the great mistake of many, to think that contentedness consisteth in abundance, in raising up their Estates to such a pitch, conceiving they should then be contented: whereas indeed true contentedness consisteth rather in an evenness, suitableness, and proportion between a mans Estate, and his Mind; so that he is the contented man whose Mind and Desire lieth level with his Estate.

The better to perswade the Poorer sort to this duty of Contentedness, I shall propound some few Considerations.

1. *That such as have convenient food and rayment, enjoy as much as the richest men on Earth*: whereupon saith the Apostle in the forementioned place, 1 *Tim.* 6. 8. *Having food and rayment, let us be therewith content.* Though a man possess never so much of this Worlds goods, yet doth he enjoy no more thereof than himself eateth and weareth; for the rest goeth to others, and is nothing to him. So that the rich man can have no more real good from his great Estate, than his Servants

vants have: for their Bellies muſt be filled, and their backs cloathed out of his Eſtate, as well as his own.

2. *That every mans Eſtate is ordered by God*; who as he is the Soveraign Lord of Heaven and Earth, and may do with us what he pleaſes; ſo he is infinite in wiſdom, and thereby knoweth what Eſtate is beſt and moſt convenient for us, even better than we our ſelves; yea, and is rich in mercy and goodneſs, and thereby willing and ready to do that which in his wiſdom he knoweth to be beſt and moſt convenient for us: Which if it were ſeriouſly conſidered, would be a ſpecial means to work up our hearts to ſome meaſure of contentedneſs in our meaneſt eſtate and condition.

3. That Riches are great hinderances in the way to Heaven; mark what our Saviour ſaith, *Luk.* 18. 24, 25. *How hardly ſhall they that have riches enter into the Kingdom of God!* Implying Riches to be a great hinderance to mens Salvation. Is it not then an Evidence of Gods love to thee, that he maketh thy way and paſſage to Heaven leſs difficult and dangerous, than thy rich Neighbours? Surely when thou comeſt to die, thou wilt have little cauſe to complain of thy want of plenty and abundance.

II. *Labour to be rich in Grace.* Yea, the poorer thou art in Purſe, labour to be the richer in Grace, and then thy Worldly Poverty will be no hinderance to thy Spiritual Preferment, but rather a furtherance, in that it puts thee into a better capacity; ſeeing they are *the poor of this world*, whom the Lord uſually *makes rich in Faith, and Heirs of his Kingdom.* And we often read, that *the poor received the Goſpel*; not only the poor in Spirit, but the poor in Purſe. And therefore though thine outward condition be poor and mean, yet know, thou art as capable both of Grace here, and of Glory hereafter, as any whatſoever. Stir up thy ſelf therefore by fervent praying, diligent reading, and frequent hearing of the Word, to grow in Grace, yea to grow rich in Grace, that though thou art poor here, yet thou mayſt be an Heir of Heaven; and when thou dieſt, with *Lazarus* be received into *Abraham*'s Boſom.

III. *In thy greateſt wants and exigencies, labour to*

live by Faith in Gods Providence, reſting confidently upon him for a comfortable ſupply of all needful temporal good things. For thine incouragement thereunto, take notice of that gracious Promiſe, Pſal. 34. 10. *The young Lyons do lack and ſuffer hunger, but they that ſeek the Lord ſhall not want any good thing.* He doth not ſay, they ſhall have abundance; but, *they ſhall want nothing that is good for them.* And therefore ſaid our Saviour. Mat. 6. 25, 26. *Take no thought for your life, what ye ſhall eat, or what ye ſhall drink; nor yet for your Bodies, what ye ſhall put on: Is not the Life more than meat? and the Body than rayment? Behold the Fowls of the Air, for they ſow not, neither do they reap nor gather into Barns; yet your Heavenly Father feedeth them: Are ye not much better than they?* Here our Saviour by ſeveral arguments labours to diſſwade his Diſciples from all diſtruſtful thoughts and cares about their food and rayment, and to perſwade them to live by Faith in Gods Providence for the ſame.

1. The firſt Argument is taken *a majori ad minus*, from the greater to the leſs; as thus: God hath given you the greater thing, therefore he will give you the leſs: he hath given you *life*, therefore he will not deny *food*: he hath given you a *Body*, therefore he will not withhold *rayment*. This Argument our Saviour expreſſeth in theſe words, *Is not the Life more than meat?* and the *Body than rayment?* intimating, that that God who hath given you a life and a body, will aſſuredly provide food and rayment for them, which are leſs. He hath given you, τὴν ὑπαρξιν, your Eſſence or Subſtance; therefore he will not with-hold τὸ ἐπιτήδειον, *any neceſſaries appertaining thereunto.*

2. The ſecond argument is taken, *a minori ad majus*, from the leſs to the greater; and may be thus framed: He that provideth for Fowls, will much more provide for Men: But God provideth for the Fowls of the Air, therefore much more will he provide for Men. Which Argument is here amplified and confirmed by two Reaſons.

1. *Firſt, from the means of proviſion* afforded to men, *which the Fowls of the Air want.* For whereas men plow and

and ſow, and reap, and gather their Corn into Barns, and thereby have means of proviſion which the Fowls of the Air want; *for they ſow not, neither do they reap, nor gather into Barns*; that is, they have not, neither do they uſe the means of proviſion which men do; yet are they not unprovided of convenient food, for God feedeth them. Why then ſhould men, who have ſuch means of proviſion, diſtruſt Gods Providence, and thereupon vex and perplex themſelves with cares for food, what they ſhall eat, and what they ſhall drink, ſeeing God provideth for the Fowls of the Air, who have no ordinary means of proviſion?

2. *From the excellency of Man above Fowl*, expreſſed in theſe words, *Are ye not much better than they?* intimating, that Men are much better than the Fowls of the Air; and therefore ſeeing God provideth for the Fowls of the Air, much more will he provide for Men, eſpecially for his own Children. For who is there that feeds his Hawks and his Hounds, that will ſuffer his Children to ſtarve for want of convenient food? And therefore you have good cauſe, in all your ſtraits and exigencies, to live by Faith in Gods Providence.

CHAP. XVII.

Of Chriſtian like carriage under Reproaches.

I. *BEware of manifeſting any Diſtemper or Paſſion under your Reproaches.* I deny not but you may, and ought to be ſenſible of the wrong done to your name, for as *a good name is a precious Oyntment*, Cant. 1. 3. ſo to have an evil name is a great Judgment; and therefore you ought not to be inſenſible of the wrong done to your name by ſlanders and reproaches, ſaying, *Let men ſpeak of me what they pleaſe, I care not, ſo long as I know mine own Innocency*; for though the teſtimony of your own Innocency be a ground of comfort unto you, yet your care muſt be not only to approve your ſelves unto God, but alſo unto men, to be as careful of your good

good names as poſſibly ye can; but yet you are not to manifeſt any diſtemper or paſſion upon the reproachful ſpeeches of others againſt you. For,

1. That will give others juſt occaſion to conclude, that you are verily guilty of thoſe things whereof you are reproached.

2. Your diſtemper and paſſion will much diſquiet your ſpirits, and indiſpoſe you to the right manner of performing any good duty.

II. *Beware of returning Reproach for Reproach*, or railing for railing, which is very unbeſeeming a Chriſtian, being therein ſo unlike unto Chriſt, who as the Apoſtle *Peter* ſpeaketh, 1 Pet. 2. 23. *When he was reviled, reviled not again.*

III. *Seem to take little or no notice of thoſe Reproaches that are caſt upon you.* The Wiſe Man ſaith, *Prov.* 19. 11. *It is the glory of a man to paſs over a tranſgreſſion*; i. e. to ſeem to take no notice thereof. And truly, it is the beſt kind of revenge you can take of your Reproaches; for there can be no greater vexation to your malicious Reproachers, than to ſee you take little or no notice of his Reproaches againſt you; and whoſoever will make tryal, ſhall find that his Adverſary is more vexed with his ſilence, than if he ſhould return like for like.

IV. *When an evil report is raiſed of you, be not ſo much inquiſitive who raiſed it, as to make a good uſe and ſanctified improvement thereof.* To this end know, and conſider, that the report raiſed of you is either *true* or *falſe*; if *true*, then you may diſcern the Finger of God at your Enemies tongues end, pointing unto you your ſins, and calling upon you to humble your ſelves for the ſame. But if the Report raiſed of you be *falſe*, yet you may hearken to it as to a Call from God, to look more narrowly over your ſelves, leſt you be overtaken with that ſin wherewith at the preſent you are falſly charged; for God knowing your temper and diſpoſition, happily ſeeth that you are inclinable thereunto, and therefore ſuffereth others to charge you therewith, though falſly, meerly for the preventing thereof, that you may not be overtaken therewith. And thus may you make a good uſe of the falſeſt and bittereſt Objections of your Adverſary againſt you.

V. *La-*

V. *Labour to walk contrary to what is charged upon you, though falſly.* As for inſtance, if you are charged with Hypocriſie, that you are no better than Hypocrites; labour the more for Sincerity, and reſolve to perform all you do out of reſpect to God, more than unto men: if you are charged with Pride, carry your ſelves the more humbly and lowly, that your Humility may appear unto all, and ſo your Converſation give your Enemies the Lye.

VI. *Go and ſpread your Reproaches before God in Prayer*, as good *Hezekiah* did the Reproaches of *Rabſhekah*; and make known your caſe unto him, deſiring help and ſtrength from him, to bear them Chriſtian-like, and then you ſhall not need to doubt of his gracious comfort and ſupport.

CHAP. XVIII.

How to improve Loſſes, Croſſes, and Afflictions.

IN regard that all men, ſo long as they live here in this World, are ſubject to manifold Loſſes, Croſſes, and Afflictions; therefore it is neceſſary that I ſhould give you ſome Directions how to carry your ſelves in reference thereunto.

The Directions are theſe.

1. When God ſhall exerciſe you with any Loſſes, Croſſes, or Afflictions, labour to bear them Chriſtian-like. To that end, obſerve theſe Rules.

1. *Bear them ſenſibly*; the Lord expects we ſhould be ſenſible of the weight of our afflictions; he would not have us as *Stoicks*, or *Stocks*, which are not affected with his ſtripes; but like Children, he would have us ſenſible of the ſmart of the rod. Thus was *Job*, Chap. 1. 20.

There are two Extreams whereunto we are very prone to run in times of afflictions, the one is a *deſpiſing* of afflictions, the other is a *fainting* under them: both which are hinted to us by the Author to the *Hebrews*,

brews, Heb. 12. 5. *My Son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him*: These are the two Extreams we are carefully to avoid in times of afflictions.

1. Not to *despise* or slight the chastisement of the Lord, saying, if God will have my Estate, let him have it; if he will have my Husband, or Wife, or Child, let him have them: This is a *despising* of the chastening of the Lord, a little regarding, yea a contemning thereof, as the *Greek* word implieth, which is very displeasing unto God.

2. *Not to faint* under our losses, crosses, and afflictions, as when Children die, then the spirit of the Parent to die also; or when the Husband dieth, then the spirit of the Wife to die also; this is a fainting under the burthen of our afflictions, as if they were unsupportable, not to be indured.

2. If you would bear your afflictions Christian-like, bear them *with patience and silence*, according to the example of *David*, who when God laid his hand upon his back, he presently laid his hand upon his mouth; as appeareth by his own expression, *I was dumb, I opened not my mouth, because thou didst it*, Psal. 39. 9.

This patient silent bearing of Afflictions is opposed to two things.

1. To an *inward repining* at the Dispensations of God towards you.

2. To an *outward complaining* and murmuring at them, both which you must carefully avoid.

1. You must carefully avoid all *inward repinings* at the Dispensations of Gods Providence towards you; whatsoever storms are without you, yea and blow upon you, yet your hearts within you should be calm and quiet; what though the Lords dealings with you be very sharp? yet you ought not to repine at them, but quietly and silently to submit thereunto, acknowledging the Equity of Gods proceeding with you; that as he is righteous in all his ways, so in particular towards you; and thereupon to say with good old *Eli*, 1 Sam. 3. 18. *It is the Lord, let him do what seemeth him good*; and with our blessed Saviour, Luk. 22. 42. *Father, not my will,*

will, but thy will be done. And if you bear your afflictions thus quietly, you ſhall bear them with much more eaſe at preſent, and find them more profitable in the end.

2. As you muſt carefully avoid all *inward repining*, ſo likewiſe all *outward complaining, and murmuring* under the ſad Diſpenſations of Gods Providence. As you muſt not entertain any hard thoughts of God, as if he puniſhed you above your deſervings, or more than you are able to bear; ſo neither muſt you expreſs any diſcontented words againſt the Lords dealings with you; for though a Chriſtian may *mourn* under ſad Providences, yet may he not *murmure* at them; though he may *groan*, yet not *grumble*; but quietly bear all loſſes, croſſes, and afflictions, both in oppoſition to all *inward repining*, and *outward murmuring*.

3. If you would bear your afflictions Chriſtian-like, you muſt bear them *willingly and chearfully*.

To help you herein, take theſe few Conſiderations.

1. *That no afflictions befal any without the wiſe ordering Providence of God*, as *Eliphaz* implieth, *Job* 5. 6. *Affliction cometh not forth of the duſt, neither doth evil ſpring out of the ground.* Truly, there is not a *Warrant* comes to Arreſt thy Body with Pain or Sickneſs, but it comes under the Hand and Seal of thy Heavenly *Father*; there is not a *Habeas Corpus* comes to remove thy Yoke-fellow, Child, or Friend, but it is ſigned by thy Heavenly Father. This conſideration hath been a ground of comfort unto the people of God in all their afflictions; *The Lord,* ſaith *Job, hath given, and the Lord hath taken away, bleſſed be the Name of the Lord,* Job 1.21. And this muſt needs be a ground of comfort, yea and joy unto all the people of God, eſpecially if you ſhall conſider in the next place.

2. *That the end God aims at in your afflictions, is to do you good, yea ſome ſpecial good, that could not be done ſo well in any other way: The Lord chaſteneth us for our profit,* Heb. 12. 10. Every Croſs will bring with it ſome bleſſing or other, if the fault be not with our ſelves; yea, the greateſt Croſs will bring the greateſt Bleſſing.

3. As

3. As God doth intend our good thereby, ſo *when it hath effected that good which God intended thereby, he will ſoon remove your affliction from you:* for the Lord taketh no delight or pleaſure in your pains or ſufferings, but *delighteth in mercy;* Mic. 7. 8. and therefore will not, neither can he ſuffer his afflicting hand to lie longer upon you, than in his wiſdom he ſeeth to be needful and neceſſary, for the effecting of that good which he intends you thereby; and therefore if your afflictions ſeem long unto you, know, they are no longer than needs muſt, and that that good for which God ſent them, is not yet effected.

4. *That God will either proportion your afflictions to the meaſure of your ſtrength, or your ſtrength to the meaſure of your afflictions*; laying no more upon you than he will inable you to bear; according to that of the Apoſtle, 1 Cor. 10. 13. *God is faithful, and will not ſuffer you to be tempted above what you are able to bear.*

IV. If you would bear your afflictions Chriſtian-like, you muſt bear them *fruitfully*, by labouring to make a ſanctified uſe and improvement of them, whereby they will become comfortable Bleſſings unto you; for a ſanctified affliction is a great Bleſſing.

Q. *What courſe ſhould I take to have my afflictions ſo ſanctified unto me, that I may be able to ſay with* David, It is good for me that I have been afflicted? *Pſalm* 119. 71.

A. I. *In every affliction take notice of the diſpleaſure of God againſt thee*; for though the Lord doth ſometimes afflict his Children for the tryal and exerciſe of their Graces, rather than for any diſpleaſure he hath conceived againſt them, as in *Job*'s caſe it was, yet uſually he ſtrikes not till he be provoked by our ſins; and therefore it will be thy wiſdom, in every affliction, to take notice of the diſpleaſure of God againſt thee.

II. *Search into thine own heart, and labour to find out the cauſe of Gods diſpleaſure againſt thee*; for it is not for nought that God afflicts thee, ſomething or other is amiſs in thee, which God would have amended and reformed; and conſidering that the Lord doth not only in general correct us for ſin, but viſiteth our ſpecial ſins with

with ſpecial Judgments and Afflictions: therefore whenſoever the Lord viſiteth thee with Sickneſs, or exerciſeth thee with any Affliction, know it is thy duty to make a ſtrict ſearch, and diligent enquiry into thine own heart, for the ſpecial Sin, or Sins, God aims at therein, to find out the plague of thine own heart. Thus did the people of God under their ſad affliction, yea, they called upon one another to the practice of this duty; *Let us ſearch and try our ways*, ſaid they, *Lam.* 3. 40. for as a Diſeaſe can never be well cured till the cauſe thereof be firſt found out, and diſcovered; ſo neither can any affliction be ſanctified and removed, till that which hath occaſioned it be in ſome ſort found out, and diſcovered.

For the better diſcovery of the particular Sin, or Sins, God aims at in thine afflictions, take theſe few *Rules* and *Directions*.

1. When God viſiteth thee, or any of thy dear Relations with Sickneſs, or exerciſeth thee with any Affliction, or doth but ſhake his Rod over thee, ſet thy ſelf as in his ſight and preſence, and then examine thy Soul and Conſcience thorowly, make an exact ſurvey and ſearch into every corner thereof, to find out the particular Sin God aimeth at.

2. Take notice what ſin thy Conſcience doth firſt bring to thy remembrance, for Conſcience is Gods Deputy to convince thee, and to tell thee, that by living in the practice of ſuch and ſuch a Sin, or in the omiſſion of ſuch a Duty, thou haſt juſtly brought upon thee ſuch a Judgment; as thou mayſt ſee in the example of *Joſephs* Brethren, who for their *cruelty towards their Brother, adjudged themſelves worthy of all the miſeries which they ſuffered*; for their Conſciences, it ſeems, in their diſtreſs, chiefly checked them for that; therefore they had good ground to ſuſpect that to be the cauſe of their preſent diſtreſs; under every Croſs and Affliction therefore liſten to the voice of Conſcience, which will deal impartially with thee.

3. Take ſpecial notice of the kind of thine Affliction; for it is Gods uſual manner to puniſh Sin in kind, by way of retaliation, obſerving an Analogy, Proportion, and

and Similitude between the quality of the Sin, and the punishment which he inflicteth; and so leadeth us, as it were, by the hand, that we may come to find and feel it by his guidance and direction; for *mens punishment often bears the image and superscription of their sin upon it.* Thus God oftentimes punisheth Drunkards with Dropsies, and Covetous men with Thieves, who rob them as they have robbed others. Thus God often punisheth our prophaning of his Sabbaths, by inflicting some Judgment upon us on that day; and our careless neglect of Family-duties, by taking away a Family-relation. Thus there is oftentimes a proportion between mens practices, and Gods Punishments; by comparing whereof we may many times come to find out the particular sin, or sins, for which God afflicts us.

4. When Gods afflicting hand is upon thee, consider for what sin especially thou hast often been reproved, either by the motions of Gods Spirit, or by the admonitions of his Ministers, or by the checks of thine own Conscience; and yet hast refused to reform the same; thereupon suspect that sin in special to be the sin at which the Lord aimeth in thy present affliction; for it is usual with God to proceed from words to blows, to make us give more diligent heed thereunto.

5. Be earnest with God in Prayer, that he would help thee in this search, that he would discover and make known unto thee the sin, or sins at which he especially aimeth. Thus did *Job*, Chap. 10. 2. *Shew me*, saith he, *wherefore thou contendest with me*; for what sin, or sins, thou dost thus afflict me. And afterwards he crys out in his afflictions, *Make me to know my transgression, and my sin*, Job 13. 23. In like manner do thou in thine affliction fly unto God by Prayer, beseeching him to shew unto thee wherefore he doth so contend with thee, and to make known unto thee what is thy transgression, and thy sin, that hath provoked his displeasure against thee.

III. *Having found out the particular Sin God aimed at in thine affliction, then go and confess it unto God in Prayer, with the aggravating circumstances thereof*; freely judging and condemning thy self before God for the same,

ſame, with a broken and contrite heart; ſuch as confeſs their ſins, there is a promiſe of forgiveneſs made, 1 *Joh.* 1. 9. To thy Confeſſions, add earneſt and fervent Prayer unto God, as for the pardon and forgiveneſs of thy ſins, through the Merits of Jeſus Chriſt; ſo for Reconciliation with that God whom thou haſt ſo much provoked by thy ſins. Beg of him, as to love thee freely, ſo to receive thee graciouſly, and not to contend with thee for ever.

IV. *Wherein ſoever, upon thine examination, thou findeſt thy ſelf to have been faulty, thou muſt endeavour to amend and reform*; for as the end of thy ſearch is to diſcover what is amiſs in thee, ſo the end of thy diſcovery is to amend and reform what hath been amiſs in thee. And truly, without this, it will little avail thee to pray unto God for the removal of thine affliction, for the Lord himſelf noteth continuance in ſin to be the chief cauſe of the continuance of his hand of affliction upon his people, *Iſaiah* 9. 12, 13.

V. *Though Afflictions are ſpecial opportunities for ſpiritual advantages; yet ſeeing they are not of themſelves able to work any good in thee, without the ſpecial aſſiſtance of Gods Spirit working together with them, be earneſt with God in Prayer for a ſanctified uſe and improvement of them*; that as he doth afflict thee, ſo he would teach and inſtruct thee by his Holy Spirit, how to make a good uſe thereof, to the ſpiritual advantage of thine own Soul. In all thy Addreſſes unto God in Prayer, beg of him that no affliction may paſs away unſanctified; and pray more for the ſanctification of them, than for their removal.

VI. *In the time of thy affliction vow and promiſe unto God better obedience for the time to come*; that thou wilt be more careful in the avoiding of thoſe ſins; for the Commiſſion whereof, and in the performing of thoſe duties, for the Omiſſion whereof thy Conſcience checks thee. *David* in *Pſal.* 66. 14. ſpeaks of Vows which he had made unto God in the day of his trouble and diſtreſs; & truly this vowing unto God newneſs of life, better obedience, and a greater watchfulneſs over our ſelves for the time to come, is a neceſſary duty to be oft performed by us, eſpecially in the time of our ſickneſs,

and that in regard of the weakness of our flesh; for howsoever in our sicknesses and afflictions there may be good motions, purposes, and intentions in our minds, yet through the weakness of our flesh, we are apt to start from them. Now a Promise and Vow is a special means to keep us from starting from our good motions and purposes, *Per votum immobiliter voluntas firmatur in bonum. Aqui. Sum.* 2. 2. *q.* 88. *art.* 6.

VII. *Be careful to perform the Vows and Promises thou makest unto God in the day of thy trouble and distress*; for by thy Vow thou hast bound thy self to performance: and therefore saith the Wise Man, *Eccles.* 5. 4, 5. *When thou vowest a Vow unto God, defer not to pay it, for he hath no pleasure in fools:* noting it to be egregious folly in any, to be forward in making Vows unto God, and then afterwards to be backward in performing what they vowed. *Quia non vovisti, jam te obstrinxisti.* Aug. Epist. 45.

CHAP. XIX.

How to close the Day with God.

HAving shewed how to walk with God all the day long; I come now to shew you how to close the Day, and lie down with God in the Evening.

The Directions may be brought to these two Heads:

1. Such as concern our behaviour in the Evening.
2. Such as concern our behaviour at our going to Bed.

I. The Directions which concern our behaviour in the Evening, are these:

1. *Withdraw thy self into some secret and retired place, and there look back, and call to mind how thou hast spent the day.* Consider how thou hast performed the forementioned Duties belonging to the several parts of the day; to that end, put these Questions to thy self?

1. How did I awake in the Morning? Were my Morning-

Morning-thoughts upon the World, and the satisfying my Lusts? or upon God, and some of his glorious Excellencies?

2. Did I so soon as I was up, offer unto God my Morning-sacrifice of Prayer and Thanksgiving; first in secret, and then with my Family?

3. After what manner were they performed by me? Did I do them out of Form and Custom? or out of Conscience, in obedience to the command of God? Did I draw near unto God with my heart, as well as with my body? Did I put forth the strength of my affection in Prayer? or was it performed after a cold and formal manner, with much deadness of heart, and distractions of mind?

4. Have I read my portion of Scripture this day, or no? Did I do it overly and slightly, or with an holy reverence, as in the sight and presence of God? And have I meditated on what I read, that so I might the better remember the same?

5. Have I this day been watchful over my thoughts, not suffering any wanton, worldly, or vain thoughts to lodge in my heart; but with detestation rejected, and cast them out so soon as they have risen there?

6. Have I been watchful over my words, avoiding all unchast speeches, and unsavoury discourses, not suffering any corrupt communication to proceed out of my mouth, but that which was good, to the edification of others?

7. Have I this day been watchful over all my ways and actions, making Gods Word my Rule, and his glory the chief end and aim of them all? Have I commended all my businesses unto God by Prayer, not enterprizing any thing without seeking direction, assistance, and a blessing from him? And have I set God always before me, walking as in his sight and presence?

8. Have I this day wittingly adventured upon the committing of any known sin? Have I thereupon humbled my self before God, and turned unto him by true and unfeigned Repentance, or not?

9. Have I seasoned and sanctified my Meals with

some spiritual communication, and useful discourses; dropping something of the Mercy, Goodness, and Bounty of God, that thereby my Soul, as well as my Body, might be fed and nourished?

10. Have I followed my worldly businesses with spiritual affections, often lifting up my heart unto God in some Heavenly Ejaculations? And have I been just and honest in all my dealings with men, abhorring to get any thing by wicked and deceitful courses?

11. What hath been my carriage in *secret?* Have I there let out my heart in contemplative wickedness, by feeding my fancy, and pleasing my self in ambitious, revengeful, lascivious, and other wicked thoughts? Or have I improved my privacy, by fixing my thoughts upon some spiritual and heavenly subject, discoursing thereof with my self?

12. What hath been my behaviour in company? Have I trifled away the time in worldly Conferences, and sinful discourses, giving too much way to the satisfying of my carnal lusts and pleasures? Or have I laboured to be fruitful and profitable therein, both to my self, and others?

As he is the best Trades-man that every day in the Evening taketh an account of his worldly losses and gains; so he is the best Christian that every day in the Evening taketh an account of his spiritual losses and gains, whether he go forward or backward in the ways of Godliness. History tells us of many Heathens who were wont every Evening to revise the transactions of the day; as of *Sextus* the *Roman Philosopher*, of whom it is recorded, that every Evening, as he was going to Bed, he would question his Soul, *What Evil he had healed, what Vice he had withstood that day, in what regard he was better than before.* An example worthy our Christian imitation, and a shame it would be to us to fall short of Heathens herein.

II. *Call to mind the passages of Gods Providence towards thee, and treasure them up in thine heart and memory*, labouring to make a right use of them. The truth is, it is an argument of a prophane and irreligious heart,

heart, to let the remarkable passages of Gods Providence pass away without any due observation of them. For as the *Psalmist* speaketh, Psal. 111. 4. *The Lord hath so done his marvellous works, that they ought to be had in remembrance.* Therefore it is thy duty, and will be thy wisdom, as in the day, to take notice of all the passages of Gods Providence towards thee; so in the Evening to call them to remembrance, that they may take the deeper impression upon thee.

III. *If thou hast been moved unto anger in the day-time, let not the Sun go down upon thy wrath*, Eph. 4. 26. whereby the Apostle implieth such a speedy suppression of anger, that it may not sleep with thee; for, saith he, in the next verse, *This is to give place to the Devil*; who, saith *Gregory*, in the night-season cometh to the angry man in his Bed, and setteth before him the greatness of the wrong done unto him, and aggravateth the same by all the amplifying circumstances thereof, to heighten up his anger to a revenge; therefore saith the Apostle, *Let not the Sun go down upon your wrath.*

IV. *Before thou goest to Bed, be sure to offer unto God thine Evening-sacrifice of Prayer and Thanksgiving.* This is hinted unto us under the Law, where the Lord required his *Evening*-sacrifice as well as his *Morning*, *Exod.* 29. 38, 39. Therefore much more doth he require an Evening as well as a Morning-sacrifice now under the Gospel. And truly, if thou shalt lie down in thy sins unrepented of, thou mayst haply awake with Hell-flames about thine ears. And therefore far be it from thee to presume to go to thy Bed, before thou hast offered unto God thine Evening-sacrifice of Prayer, and therein heartily begged the pardon and forgiveness of all thy sins, in and through the Merits and Mediation of Jesus Christ. Should thou put off the performance of this duty till thou art in thy Bed, as the practise of too too many is, it is very likely thou wilt fall asleep before thou hast made any great progress therein. And those prayers which thou makest in thy Bed, will prove but drowsie, yawning prayers, at the best. Therefore be sure to offer up thine Evening-sacrifice before thou

goeſt into thy Bed; and, if conveniently thou canſt, before Supper: for by experience we find, that our bodies are much more drowſie, and our ſpirits much more dead and heavy after Supper, than before.

Having ſhewed thee the duties to be performed by thee in the Evening, before thy going to Bed; I come now to the Duties to be performed by thee at thy lying down.

1. *Take all occaſions of holy and heavenly Meditations*: To this end, as thou art putting off thy cloaths, think how it will not be long before thou be ſtripped of all, and go out of the world as naked as thou cameſt into it: which *Job* excellently expreſſeth, Job 1. 21. *Naked came I out of my Mothers Womb, and naked ſhall I return thither*; not into his Mothers Womb again, for that is impoſſible; but to the Grave, the Womb of the Earth, and common Mother of all. So that his meaning is, I ſhall go out of the world, as I came into it. Hence *Death* is called an *uncloathing* (2 *Cor.* 5. 4.) becauſe it ſtrips a man of all his Ornaments, not only of his Apparel, but alſo of his Honour, Wealth, and Riches.

How ſhould the conſideration thereof ſtir thee up to labour for the true Riches, and Spiritual Cloathing? I mean, the ſaving graces of Gods Spirit, and the Robe of Chriſts Righteouſneſs, and then thou ſhalt not go out naked, but adorned and inriched.

Again, as thou art laying thy ſelf down in thy Bed, let the Bed mind thee of thy Grave, thy Sheets mind thee of thy Winding-ſheet, and thy Sleep mind thee of Death, for Death is but a kind of ſleep; ſleep is a ſhort Death, and Death is a long ſleep. Hence *Sleep* and *Death* are often put the one for the other in Scripture, and Death is often ſet out by Sleep, *Deut*, 31. 16. *Dan.* 12. 2. *Joh.* 11. 11.

4. As thou art going to ſleep, commend thy ſelf, both Soul and Body, with thy Relations, into the Arms of Gods Protection; knowing, that they are ſafe whom the Lord keepeth. And then labour to fall aſleep as thou art meditating of ſome good thing; for ſo will thy ſleep be more ſweet, thy dreams more comfortable, and thine heart in a better plight when thou awakeſt.

CHAP.

CHAP. XX.

Directions for ſanctifying the Lords Day.

HAving ſhewed you how to walk with God on the Week-days; I ſhall now ſhew you how to walk with God on the *Sabbath-day*, ſo as it may prove a comfortable day unto you. To this end, I ſhall

1. *Give you ſome grounds for the change of the Sabbath from the laſt day of the week to the firſt*; proving our *Lords-day* to be now the true Sabbath.
2. *Give you Directions how to ſanctifie the ſame.*
3. *Add ſome Motives to quicken you up to a conſcionable obſervation of the Directions.*

Grounds for the change of the Sabbath, from the laſt day of the week to the firſt, are briefly theſe:

I. *Divine Inſtitution*, even the Inſtitution of Chriſt himſelf; which appeareth two ways.

1. *By the Title given to the firſt day of the week*; namely, the *Lords Day*; for whatſoever in Holy Writ is ſaid to be the *Lords* denominatively, of that Chriſt is the Author and Inſtitutor. As for inſtance, the *Lords Supper*, becauſe he inſtituted it: The *People of the Lord*, becauſe he choſe them: The *Lords Meſſengers*, becauſe he ſends them. Upon the ſame ground, the firſt day of the Week is denominatively called the *Lords Day*; and that not by *Creation*, for ſo every day is his from the beginning; but by *Divine Inſtitution*, becauſe it was inſtituted by Chriſt the Lord for Divine Worſhip and Service, and for the *Memorial* of the great work of Redemption wrought by him. Agreeable hereunto is that of S. *Auguſtine*, who ſaith, That the Apoſtle appointed the Lords Day to be kept with all Religious Solemnity, becauſe in that day our Redeemer roſe from the Dead; and therefore is called the *Lords Day*. *Dominicum diem Apoſtoli religioſa ſolemnitate habendum ſanxerunt, quia in eodem Redemptor noſter a mortuis reſurrexit, quique*

quique ideo Dominicus appellatur, Aug. Serm. 151. de Tempore.

2. *By the practise of the Apostles, who constantly assembled together on the first day of the Week*, which is our *Lords Day*; and that, without doubt, upon the Command of Christ himself: for whereas he continued forty days on Earth after his Resurrection, before he ascended into Heaven; it is said, *in that time he gave Commandments unto his Apostles, and spake unto them of the things pertaining to the Kingdom of God*, Act. 1. 2, 3. that is, he instructed them how they should change the Bodily-sacrifices of Beasts into the Spiritual Sacrifices of Prayer and Praises; the Sacrament of Circumcision, into the Sacrament of Baptism; the Sacrament of the Passover, into the Sacrament of the Lords Supper: And then likewise he instructed his Apostles touching the change of the Sabbath into the *Lords Day*. To which agreeth that of Learned *Junius*, who saith positively, *That the change of the Sabbath was not by the tradition of men, but by the observation and appointment of Christ*, who both on the day of his Resurrection, and on every seventh day after, unto his Ascension into Heaven, appeared to his Disciples, and came into their Assemelies. Hereupon we read the Apostles met together on every first day of the Week, to preach the Word, and to communicate the Lords Supper; as *Joh.* 20. 19, 26. *Act.* 2. 1. *Act.* 20. 7. and in divers other places. And we find it expresly ordained by the Apostle *Paul*, that the Weekly Collection for the Poor should be on that day; 1 Cor. 16. 1, 2. *Now concerning the Collection of the Saints, as I have given order to the Churches of* Galatia, *even so do ye: Upon the first day of the Week, let every one of you lay by him in store, as God hath prospered him*, &c. And why on that day? Surely no other reason can well be imagined, but that their assembling together, to partake of the Ordinances of God, was wont to be on that day; and therefore because works of Charity suit well with duties of Piety, and that by the Ordinances then dispensed, they might be stirred up to a more free and chearful Contribution, the Apostle ordained also, that the Collections for the Poor

Poor ſhould be on the ſame day, *viz.* the firſt day of the Week.

II. *Another Argument proving the firſt day of the Week, commonly called the Lords Day, to be the true Chriſtian Sabbath now under the Goſpel, may be taken from the conſtant practice of the Church, and People of God, ſince the Apoſtles times.* As I have ſhewed you, that it was the practice of the Apoſtles to obſerve the firſt day of the Week, which is Argument enough to warrant the day, they being guided by the Spirit of Chriſt in an eſpecial manner; ſo it doth clearly appear, that it hath been the practice of all holy men, ſince the Apoſtles times, to obſerve this day, and that under the name of the *Lords Day*. *Ignatius*, who lived in S. *John*'s time, ſaith, *Omnis Chriſti amator Dominicum celebret diem, reginam, & principem dierum omnium*, Ignatius Epiſt. 3. *ad Magnes:* that is, *Let every one that loveth Chriſt, keep holy the Lords Day, which is the Queen of days.* And *Euſebius* in his Eccleſiaſtical Hiſtory, *lib.* 4. *cap.* 22. plainly ſhews how the Church, and People of God, in ſeveral Ages after the Apoſtles times, obſerved the firſt day of the Week, as inſtituted by Chriſt, and ordained afterwards by the Apoſtles. I might ſpend much Paper in ſhewing how this Day hath been obſerved in all Ages, from the Apoſtles times to theſe days. Now the conſtant cuſtom of the Church is not to be ſlighted: That expreſſion of the Apoſtle, 1 Cor. 11. 16. *If any man ſeem to be contentious, we have no ſuch cuſtom, neither the Churches of God*; ſheweth, that the cuſtom of the Church is a matter to be regarded.

III. *The Reſurrection of Chriſt both giveth a ground for the ſanctifying of our Chriſtian Sabbath, and likewiſe ſheweth a reaſon for the changing of the day:* For the work of *Redemption* wrought by Chriſt, being far more excellent than the work of *Creation*, did much more deſerve a Weekly Memorial. That the work of Redemption was more excellent, appears in that it coſt more to redeem the World of Gods Elect, than to Create the whole world. For to Create the World, it coſt God but a word, as it were; *He but ſpake the word, and it was done*, Pſal. 148. 5. But to redeem the World of

Gods

Gods Elect, it coſt no leſs than the precious Blood of the Son of God: So that this work hath ſwallowed up the former, as the *Temple* did the *Tabernacle*. And we who live after Chriſts Reſurrection, are as much bound to the Celebration of the firſt day of the Week, as they who lived before to the laſt.

It is very obſerveable, that a ſeventh day hath been obſerved to the Honour of God ever ſince the Creation; and ſuch a Seventh, as never a Week in the alteration was without a Sabbath, and never a Week had two Sabbaths; for as the Week ended with the former Sabbath, ſo the next Week began with our Sabbath; which could not have been, if any other ſeventh day had been choſen.

If any ſhall ask why the change of the day is not more clearly expreſſed in the New Teſtament? I anſwer, becauſe there was no queſtion moved about the ſame in the Apoſtles times. Which may likewiſe ſerve as a reaſon why in the New Teſtament there is no expreſs Command for the Baptizing of *Infants* in particular; namely, becauſe there was no queſtion moved about the ſame in the Apoſtles times.

II. Having given you ſome grounds for the change of the Sabbath from the laſt day of the Week to the firſt:

Come we now to the *Directions* how to ſanctifie the Lords Day.

To the Sanctification whereof, two things are required.

1. *An obſerving of a Reſt.*

2. *A conſecrating of that Reſt wholly to the Worſhip and Service of God.*

I. There muſt be a *Reſting*, and that from ſeveral things. As,

1. *From all the ordinary works of our Calling*, which is expreſly ſet down in the Commandment, *Exod.* 20. 9, 10. *Six days ſhalt thou labour, and do all thy work; but the ſeventh day is the Sabbath of the Lord thy God, in it thou ſhalt not do any work*; viz. of thy Calling. And let not any pretend the greatneſs of their charge, as a Plea for their working; but know aſſuredly, that what you

you get that day by your labour, will contribute little towards your charge: For whatſoever is got on that day, will not be bleſſed of the Lord, but will prove like *Achans* Wedge of Gold, which being got contrary to the Command of God, brought the Fire of Gods Curſe upon all the reſt which he had lawfully gotten.

2. *From all kinds of Recreations*, eſpecially ſuch as tend to carnal and ſenſual delight; which though they may be lawful at other times, yet are unlawful on the Lords Day, being as expreſly forbidden by God himſelf, as the works of our Calling, as you ſhall find in *Iſa.* 58. 13. where the Lord requires of his people, *That they turn away their feet from doing their own pleaſures on his holy day*; and *that they call the Sabbath a delight, the Holy of the Lord, Honourhble, and honour him, not doing their own ways, nor finding their own pleaſures.* And it is found by experience, that Recreations do more ſteal away our affections from Heavenly Meditations, and diſtract us in Gods ſervice, than the works of our Calling. Whereupon ſaith S. *Auguſtine*, *Quanto melius eſt arare, quam ſaltare in Sabbato?* Aug. *in Enarrationem tituli*, Pſal. 91. *How much better is it to plough on the Lords Day, than to dance?*

3. *From all immoderate eating and drinking*, whereby we are fitter to ſleep, than to attend upon the Ordinances of God. And therefore how blame-worthy are they, who make the *Lords Day* a day of *Feaſting* their Neighbours and Friends? For though it be lawful upon this day to make ſuch proviſion as ſhall be convenient for our own Families, and for the relief of our poor Neighbours; yet to make ſolemn Feaſts upon this day (as is the cuſtom of too many) whereby ſervants are kept from the publick Ordinances, and our ſelves and gueſts are more indiſpoſed to the duties of Gods Worſhip and Service, muſt needs be unlawful. And therefore, though we be not forbidden upon the Lords Day to kindle a fire for the dreſſing of Meat, yet we muſt take heed, that we make not ſuch a flame as ſhall kindle the fire of Gods wrath againſt us.

4. *From all worldly words, and diſcourſing of earthly affairs. Not ſpeaking thine own words*, ſaith the Prophet, *Iſa.*

Iſa. 51. 13. which imports talking and diſcourſing of worldly matters on the Sabbath-day. For where the Lord hath commanded the whole man to reſt from worldly works, there he commands, as the hand to reſt from working, ſo the tongue from talking of worldly matters. But in the fourth Commandment, the Lord hath commanded the whole man to reſt from *worldly works*, Exod. 20. 10. where he ſaith, *Thou ſhalt do no manner of work, &c.* Therefore he commands the tongue to reſt from talking of worldly matters, as well as the hand from working of ſervile and worldly works. How blame-worthy then are they, who make the *Lords Day* a Reckoning-day with Workmen, and Servants, or at leaſt a *viſiting day* amongſt their Friends and Neighbours, and ſo conſequently a day of idle tattle about their profit, pleaſures, or other mens matters?

5. *As from worldly words, ſo from worldly thoughts, as much as we can.* For,

1. *Know that every Commandment extends to our very thoughts, binding them as well as the outward actions.* As for example: The ſixth Commandment from murtherous thoughts, as well as from the act of murther: The ſeventh from adulterous and luſtful thoughts, as well as from the act of adultery. The eighth from coveteous thoughts, as well as from the act of Covetouſneſs.

2. *Know that the Lord requireth not only the outward man, and external actions, to be conſecrated unto him, but eſpecially the inward man.* In which regard we ought, as much as poſſibly we can, to ſequeſter our thoughts from worldly matters, that they may be wholly taken up with ſpiritual and heavenly Meditations.

6. *There is another Reſt expected from every one on the Lords Day, and that is a reſting from ſin*; which we ought to do, as much as in us lieth, at all times, but eſpecially on the *Lords Day*, which ought to be kept as an Holy Reſt. And truly, we cannot offer unto God a greater indignity, than to ſerve the Devil in the works of darkneſs on the Lords Day, which is conſecrated to the Honour aed Service of God.

Thus

Thus much of the firſt particular requiſite to the Sanctification of the Lords Day; namely, *an obſerving of a Reſt.*

II. Come we now to the ſecond; viz. *A conſecrating that Reſt wholly to the Worſhip and Service of God.* For it is not enough that we keep a *Reſt*, but we muſt keep an *Holy Reſt.* Barely to reſt on the Sabbath-day, is *but a Sabbath of Beaſts. We muſt remember the Sabbath-day to keep it holy.* For this is the chief end whereunto the outward Reſt tendeth.

Now the Conſecration of the Sabbath-Reſt conſiſts,

1. In our Preparation thereunto.

2. In a conſcionable performance of thoſe duties the Lord then requireth of us, which may be brought to two Heads; *viz.*

1. *Duties of Piety.*

2. *Works of Mercy.*

Duties of Piety are of three ſorts: 1. *Publick.* 2. *Private.* 3. *Secret.* The which becauſe they are interchangeably mixed with one another, therefore I ſhall interchangeably ſpeak of them.

The Duties to be performed, by way of *Preparation*, are theſe.

1. *Remember the day before hand*, to the end you may ſo order and diſpoſe of your worldly affairs, that they may be diſpatched in convenient time on the Eve of the Sabbath, that ſo both your ſelves and ſervants may go to Bed in ſuch time, that your Bodies may be well refreſhed with ſleep, and your minds fitted for the duty of the day. This the Lord intimateth in the beginning of the fourth Commandment, ſaying, *Remember to keep holy the Sabbath-day.* Where by *remembring it*, may be meant a *minding it before hand.* How blame-worthy then are they, who ſet up themſelves, and keep their ſervants ſo late up in the night before the Sabbath, that they are inforced to lie longer in their Beds than ordinary on the *Sabbath-days*; yea, and when they are come into the Congregation, are fitter to ſleep than to hear! *Is this to remember the Sabbath-day, to keep it holy?*

2. *At your firſt awaking in the Morning, lift up your hearts*

hearts to God in Prayer and Thankſgiving, for that comfortable reſt and ſleep he hath vouchſafed unto you the night paſt: For it is *he that giveth his Beloved ſleep*, and *who reneweth his mercy every morning*. And then beg of God the aſſiſtance of his Spirit, to carry you through all the duties of the day.

3. *Riſe early on the Sabbath-day.* For in regard there are, as *ſecret duties of piety* to be perform'd by you in your Cloſets, ſo *private duties of Piety* in and with the Family (if you live in a Family) before you go to the publick Congregation: ye ought to riſe ſo early, that you may have convenient time for theſe duties, and be at the publick Aſſembly at the beginning of the Exerciſes. How blame-worthy then are they, who on the Week-days can riſe betimes to follow their worldly buſineſſes, but on the Lords Day do lie longer in Bed than ordinarily, giving themſelves up to their carnal eaſe and reſt! *Is this to keep holy the Sabbath-day*, thus to ſleep away the firſt and chiefeſt part thereof?

4. *In your riſing, let out your hearts in a ſerious Meditation of Jeſus Chriſt*, and of the great things he hath done and ſuffered for you; and of the many good things whereof, in and through him, you are made partakers.

5. *So ſoon as you are up and ready, withdraw your ſelf into ſome private place, and there read ſome portion of the Scriptures*, which will be an excellent means to ſeaſon your hearts, and compoſe your minds; yea, hereby you will be the better prepared to hear the Word preached, and the better enabled to try the Doctrines delivered.

6. *As Prayer is a duty to be performed every Morning, ſo eſpecially on the Lords Day Morning*; which is in ſome meaſure to be ſuitable thereunto. Having therefore confeſſed your ſins, and begged the pardon of them, together with power againſt them, and grace to ſerve God, then pray both for the Miniſter, and for your ſelves.

1. *For the Miniſter*, that God would give him a Door of Utterance, that he may open his mouth boldly to publiſh the Myſteries of the Goſpel; yea, that he may

ſpeak

ſpeak the Word truly, ſincerely, powerfully, and profitably, delivering that which is ſuitable and ſeaſonable to your condition.

2. *For your ſelves*, that God would baniſh out of your head all worldly wandring thoughts, which may diſtract your minds in the hearing of the Word, and ſo choaking that Heavenly Seed, make it fruitleſs. And that he would give unto you, as attention to hearken, ſo underſtanding to conceive, wiſdom to apply, judgment to diſcern, faith to believe, memory to retain, and grace to practiſe what you ſhall hear; that ſo the Word may prove unto you *a ſavour of Life unto Life, and not a ſavour of Death unto Death.*

Theſe two laſt duties, of *reading the Word*, and *Prayer*, are not to be performed only alone in ſecret, but likewiſe with your Families, if ſo be you be Parents and Maſters of Families. And therefore before you go to the publick Ordinances, call your Family together, and pray with them; as for other things, ſo eſpecially for the influence of Gods Grace, and the Income of his Spirit upon your hearts and ſpirits in the holy duties you ſhall take in hand; that ſo you may perform them after ſuch a manner, as glory may redound to Gods Name, and ſome ſpiritual good and advantage to your own Souls.

Theſe are the Duties to be performed by way of *Preparation.*

Having thus fitted and prepared your ſelves,

1. *Call your Family together, your Children and Servants, and take them along with you to the publick Congregation*; and let *Joſhuah*'s reſolution be oft in your mind; *As for me, and my houſe, we will ſerve the Lord*, Joſh. 24. 15.

2. *As you are going, conſider whither you are going*; *viz.* not to a Fair or Market, but to the Houſe of God, where God himſelf is preſent to behold you, yea where God himſelf ſpeaketh by the mouth of his Miniſters.

3. *Being come into Gods Houſe, ſet your ſelves as in the ſight and preſence of God*, who not only obſerveth your outward carriage and behaviour, but likewiſe underſtandeth

ſtandeth all the imaginations of your hearts, and is privy to every wandring thought in praying, hearing, and other holy duties; which will be a ſpecial means to keep your minds from roving after other matters.

Beſides *publick* duties, there are both *private* and *ſecret* duties of Piety required to the true Sanctification of the *Lords Day*, of which you ought to be as careful and conſcionable as of the publick duties in the publick Congregation. For God requires the whole day, and not a part only. As therefore you would not be contented your ſervants ſhould work for you only an hour or two on each of the ſix days; ſo neither ſhould you yield leſs unto God, than you require for your ſelves.

By *Private* duties of Piety, I mean ſuch as are performed in a *private Family*: And by *Secret*, ſuch as are done in *ſome ſecret and retired place*, between God and ones ſelf alone.

Now the *PRIVATE Duties* of Piety, which are eſpecially required of ſuch who are Parents and Maſters of Families, and wherein every Member thereof are to joyn, are theſe.

I. *Repeating the Sermons they have heard with their Family*, and examining them one after another, what they remember, explaining the ſame unto them; which is commended to us by the practice and example of our Lord and Saviour Jeſus Chriſt, who when he was come home, ſaid unto his Diſciples, Mat. 13. 51. *Have ye underſtood all theſe things? viz.* that he had preached to the Multitude. And S. *Mark* ſaith, Mar. 4. 34. *When they were alone, he expounded all things to his Diſciples.* Whereupon one obſerveth, *That Chriſt by his example doth inſtruct every Maſter of a Family how to carry himſelf in reference to thoſe under his charge on the Lords Day, after their departure from the publick Congregation.* Chemnit. Exam, cap. de dieb. feſt.

A treble benefit will follow hereupon.

1. In reſpect of your ſelves; for the more you build up others, the more your ſelves are built up in Knowledge, Faith, and every Grace of God.

2. In reſpect of your Children and Servants; for it will

will make them to hearken more attentively to that which is delivered in the publick Congregation, if they know they ſhall be called to an account for the ſame when they come home.

3. It would much help both your ſelves and ſervants in the underſtanding, and believing of that which you have heard in the publick; if at home you would repeat it, and confer of it, and examine the proofs that have been delivered for the confirmation of it.

II. *Another private duty is ſinging of Pſalms*; for this may and ought to be performed in your Families, as well as in the Congregation. This *David* commended for one duty of the Sabbath; as *Pſal.* 92. 1. The Title of the Pſalm is, *A Pſalm or Song for the Sabbath-day.* And thus it begins; *It is a good thing to give thanks unto the Lord, to ſing Praiſes unto thy Name, O moſt High.*

For the manner of performing this duty, the Apoſtle (*Col.* 3. 16.) giveth us theſe Directions, in theſe words, *Singing with grace in your heart to the Lord.*

1. Firſt therefore it muſt be *in the heart*, or *with the heart*; that is, our hearts muſt go with our voices, the one muſt be lift up as well as the other: For *God is a Spirit*, and therefore will be worſhipped with our hearts and ſpirits, as well as with our Bodies. And truly, ſinging with the voice, without the concurrence of the heart and ſpirit, is no more pleaſing unto God, than a ſounding Braſs, or tinkling Cymbal.

2. As we muſt ſing with the heart, ſo *with grace in the heart*; that is, we muſt exerciſe the graces of Gods Holy Spirit in *Singing*, as well as in *Praying*, labouring to expreſs the ſame affection in ſinging the Pſalm, as *David* did in penning it. As if it be a Pſalm of *Confeſſion*, then to expreſs ſome humility, and brokenneſs of heart and ſpirit in ſinging. If it be a Pſalm of *Prayers* and *Petitions*, then muſt our affections be fervent. If a Pſalm of *Praiſes* and *Thanksgivings*, then muſt our heart be chearful. And thus muſt the affection of the heart be ever ſuitable to the quality of the Pſalm.

III. *Another private duty to be performed with our Family*, is *Prayer*. For if this duty ought to be performed every day, twice at leaſt, *viz.* in the Morning and Evening, then eſpecially on the *Lords Day*, which the Lord hath wholly conſecrated to his Worſhip and Service.

IV. *Reading the Scriptures is another duty to be performed in and with our Family*, that ſo they may be acquainted with the Body of the Scriptures; yea, and with the Precepts and Promiſes, the Directions and Conſolations of the Word, for their directions and comforts.

Beſides the Publick and Private, there are likewiſe SECRET *Duties* to be performed by every one alone in their Cloſets, or Chambers, which are briefly theſe.

1. *Reading ſome part of Gods Word, or other good Books.*

2. *Meditating of what you have heard or read that day*; which is an excellent means to make the Word both read and preached profitable to you. For as meat, though it be never ſo wholeſome, nouriſheth us not, if it be not concocted and digeſted; ſo is it with the Word of God, the Food of our Souls, if it be not by Meditation concocted and digeſted, it will nothing at all profit us; but being by Meditation digeſted, it will then prove effectual to the nouriſhing of our Souls.

3. *Examining your ſelves*, as of your former life and Converſation, ſo eſpecially of your carriage the laſt Week, and of the manner of performing the duties of the day. And as you ſhould be humbled for your failing therein, ſo you ſhould reſolve with the aſſiſtance of Gods Grace, to be more watchful over your ſelves for the time to come, and to be more careful in ſanctifying the Lords Day, by a conſcionable manner of performing the duties thereof,

4. *Praying unto God*, is another duty to be performed by you in *ſecret*, as well as publickly and privately; yea, you ſhould double and treble your Prayers on the

Lords

Lords Day. Under the Law we read, how the Lord required double Sacrifices on the Sabbath-day: For beſides the daily Sacrifices, two Lambs more were appointed to be offered up on the Sabbath-day; four in all, to ſhew the holineſs of the day, *Numb.* 28. 9, 10. In like manner ought you to double your ſpiritual Sacrifices of Prayers and Praiſes on the Lords Day, earneſtly beſeeching him for Chriſts ſake to pardon, as your ſins in general, ſo in ſpecial the manifold infirmities and imperfections which have paſſed from you in the performance of your holy ſervices, and to inable you by his Spirit to perform them for the time to come with more life and vigour, with more fervency and affection.

Having thus ſhewed you both the *Publick*, *Private*, and *Secret* Duties of Piety to be performed on the Lords Day:

Come we now to the *Works of Mercy*, which is another Head of Duties which ought to be performed on that day. And becauſe Man conſiſts of two parts, *viz.* of *Soul* and *Body*, and both of them are ſubject to many Maladies; therefore the work of Mercy may be brought to theſe two Heads:

I. *Such as concern the Soul.*
II. *Such as concern the Body of your Neighbour.*

I. The works of Mercy which concern the Soul of your Neighbour, are theſe, and ſuch like.

1. *To inſtruct the Ignorant* in points of Doctrine needful and neceſſary to be known.

2. *To draw ſinners to Repentance*, by ſetting before them, as the ſeverity of Gods Juſtice againſt all impenitent ſinners, ſo the freeneſs of his Grace, and riches of his Mercy to all penitent ſinners.

3. *To comfort ſuch as are comfortleſs*, through an apprehenſion of the number and hainouſneſs of their ſins, by ſetting before them the All-ſufficiency of Chriſts Sacrifice, and the gracious offers in the Goſpel to all who find their ſins a burthen to them.

4. *To reprove and rebuke ſuch as are ſcandalous and offenſive in their ways.*

5. *To reſolve the doubtful.*

6. *To ſtrengthen and eſtabliſh ſuch as are weak in Grace.*

By a conſcionable performance of theſe, the *pooreſt* that are may be *rich* in good works.

II. The works of Mercy which concern the Body of our Neighbour, are theſe, and ſuch like.

1. *Viſiting the Sick, and ſuch as are otherwiſe reſtrained of liberty.*

2. *Relieving ſuch as are in want.* The Apoſtle in 1 *Cor.* 16. 1, 2. injoyning the *Corinthians* to lay up ſomething in ſtore *every firſt day of the Week* (which is the Lords Day) implieth, that is a very fit ſeaſon, not only to do ſuch works of Mercy which are then offered unto us, but alſo to prepare for other times. And ſurely, if every one would every *Lords Day* ſet apart ſomething out of his comings-in that Week, for a Stock to give to charitable uſes, much good might be done thereby. For as men by this means will have more to give, than otherwiſe they will find in their hearts to do on the Week-days; ſo they will give more bountifully, and more willingly, becauſe the Stock out of which they give is prepared before hand; and (it being a *Sacred Stock*, by their voluntary ſetting it apart to ſuch an uſe) their Conſcience will account it Sacriledge to lay it out any other way. If poor men that live by their days labour, and ſervants that live on their wages, would every Lords Day lay up ſome Half-pennies, or Pence, for this end and purpoſe, they might have, without any ſenſible damage to themſelves, a Stock for the Poor. How much greater ſtore would be for the Poor, if rich men, *according to Gods Bleſſing* on them, would ſo do?

Beſides theſe Duties of Piety, and works of Mercy, which are commanded to be done on the Lords Day, there are ſome things which the Lord permits unto us, in

in regard of the weakneſs and infirmities of our Bodies, viz. *Sleep*, *Food*, and *Apparel*. Becauſe we cannot with ſtrength and delight ſpend the whole day in Sabbath-duties, without competent *Reſt*, *Food*, and *Apparel*; therefore it is lawful for us to ſpend ſome time, as in ſleep, ſo in apparelling our ſelves, and in refreſhing our Bodies with food, which otherwiſe would be ready to faint: But by a moderate uſe of theſe, we are inabled to do the things we take in hand the more chearfully.

But herein two Cautions ought carefully to be obſerved.

1. *You muſt ſpend no more time about them than needs muſt.* Wherefore your Bodies being refreſhed with moderate ſleep, you ought to get up early on the Lords Day, as about ſix or ſeven of the Clock, and to uſe all poſſible ſpeed in dreſſing your ſelves, and not to ſit longer than needs muſt at your Meals; that ſo you may have the more time for the duties of Gods Worſhip and Service on his day. And truly, ſince the Lord is ſo good and gracious unto you, as to afford you ſome part of his own day for the refreſhment of your Bodies, far be it from you to abuſe his goodneſs, by laviſhing away more time therein than needs muſt.

2. Second Caution: *Do them as Sabbath-days works*; which is done two ways.

1. *By doing them for this end, that thereby you may be the better enabled to ſerve God.* Thus when at your lying down the Evening before the Sabbath, you deſire God to give you quiet, comfortable ſleep, that thereby your weak Bodies may be refreſhed, and you the better enabled to ſerve him the next day in the duties of his Worſhip and Service; this is a Sabbaths ſleep. In like manner, when you eat and drink, for this very end, that your Bodies may be refreſhed, and your Spirits revived, and you thereby the better enabled with chearfulneſs to ſerve God the remaining part of the day, this is a Sabbaths eating and drinking.

2. *By raiſing ſpiritual and heavenly Meditations from the ſame.* At your firſt awaking, you ſhould call to mind what day it is; and having bleſſed God for your comfortable reſt and ſleep that night, you ſhould beg of him

the ſpecial aſſiſtance of his Grace, to carry you thorow all the duties of the day. When you are riſing out of your Beds, you ſhould think, as of the Reſurrection of Chriſts Body out of his Grave early on that day, ſo likewiſe of the Reſurrection of *your Souls* here, out of the Death of Sin, to the Life of Holineſs; and of *your Bodies* at the laſt day, out of the Grave of the Earth, to the Life of Glory in Heaven. In your apparrelling your ſelves, you ſhould then think of the long white Robe of Chriſts Righteouſneſs, and of the happineſs of thoſe who have an intereſt therein. When you are waſhing your hands and faces, then from the cleanſing vertue of the Water, you ſhould take occaſion to meditate of the cleanſing vertue of Chriſts Blood, which alone waſheth your Souls from the filthy ſpots and ſtains of ſin. When you go to your Tables to partake of Gods good Creatures, your Corporal Food for the nouriſhment of your Bodies, ſhould miniſter occaſion of meditating on the Spiritual Food of your Souls, whereby they are nouriſhed unto Everlaſting Life. The Bread on your Tables ſhould mind you of Jeſus Chriſt, who is the Bread of Life that came down from Heaven to quicken your dead Souls. Thus from every thing ſhould you endeavour to draw matter of Spiritual and Heavenly Meditation, labouring to keep your hearts in an holy frame all the day long. What our Saviour ſaid to his Diſciples concerning the Loaves and the Fiſhes, *Gather up the fragments, let nothing be loſt*: The like he ſeemeth to ſpeak unto you concerning the *Lords Day*, Gather up the parcels thereof, let no part of the day be loſt, no not the leaſt minutes, which are precious, as the leaſt filings of Gold.

As the Lord doth permit unto you ſome things which your weak Bodies ſtand in need of, that thereby you may be better enabled to ſerve him on his day: So he is pleaſed to allow ſome things to be done by you, even on his day, though they hinder the performance of the proper work thereof: and they are ſuch things as are of *abſolute neceſſity*.

Qu. *If you ask what I mean by works of abſolute neceſſity?*

Anſ.

Anſ. Such as muſt needs be done, and yet could not be done the day before the Sabbath, nor put off to the day after, without great prejudice. But on the other ſide, ſuch things as do no way further the ſanctification of the day, but rather hinder the ſame, and may as well be done the day before, or the day after, or ſome other time, ought not to be done on the Lords Day.

Having thus done with the Directions for the right ſanctification of the Lords Day:

III. Come we now to the *Motives* to quicken you up to a conſcionable obſervation of the Directions.

1. *A right ſanctification of the Lords Day maketh much to the honour of God.* Mark what the Lord himſelf ſaith to his Church in this caſe by his Propher *Iſaiah* (Ch. 58. 13.) *If thou turn away thy foot from the Sabbath, from doing thy pleaſure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and ſhalt honour him.* Here it is expreſly ſaid, that by a right ſanctifying of the Sabbath, *we honour God.*

2. *A right ſanctification of the Sabbath is profitable to your ſelves*; and that in a double reſpect.

1. In regard of your outward temporal eſtate.
2. In regard of your inward ſpiritual eſtate.

1. *The ſanctification of the Sabbath is profitable, in regard of your outward temporal eſtate.* For the more conſcionable any man is in ſanctifying the Sabbath-day, the greater bleſſing he may expect from God upon his labour on the ſix days: For it is not your own labour and toiling, *but the Bleſſing of God that maketh rich,* Prov. 10. 12.

2. *The ſanctification of the Sabbath will be profitable in regard of your inward ſpiritual eſtate.* For this was one main end why the Sabbath was ordained; namely, that God might by it, in the uſe of his Ordinances, inrich our Souls with ſpiritual bleſſings in heavenly things. And accordingly, the ſanctification of the Sabbath is an eſpecial means both to beget Grace, and to ſtrengthen Grace: For the Lord hath ordained it to be

as a *Market-day* to the Soul. And truly, were we but as ſenſible of the good of our Souls, as we are of our Bodies, the beſt Husbands that be ſhould not more diligently keep *Market-days*, and *Fair-days*, than we would the *Lords Day*.

3. *A right ſanctification of the Sabbath is very delightful to the people of God*, in that they do enjoy intimate Society and Communion with God in his Ordinances on that day, which is the greateſt happineſs poor Creatures can poſſibly attain unto in this life, being an Heaven upon Earth to enjoy Communion with God, and ſome degree of thoſe heavenly joys which we ſhall enjoy hereafter more fully in Heaven. How ſhould the conſideration hereof ſtir you up to a careful, conſcionable ſanctifying of the *Lords Day*, that ſo you may taſte of thoſe ſweet comforts and refreſhments, which others have ſo plentifully enjoyed?

4. *The ſanctification of the Sabbath will exceedingly promote the life of Godlyneſs all the Week following.* This is a certain truth, that he who makes no Conſcience to keep holy the Sabbath-day, will make little Conſcience of keeping any of the other Commandments; ſo he may do it without diſcredit to his Reputation, or danger of Mans Law. But look how a man is careful and conſcionable in the performance of the Duties of Piety to God on the Sabbath-day, in like manner is he careful and conſcionable in the performance both of the duties of Holineſs to God, and of righteouſneſs towards his Neighbour on the Week-days.

5. *Another Motive may be taken from the equity of ſanctifying this day.* For in that the Lord hath afforded unto us ſix days in ſeven for our own work, and reſerved to himſelf but one for his Worſhip and Service; whereas he might have required ſix days for his Worſhip, and afforded but one for our work: Is it not moſt juſt and equal, that we ſhould make Conſcience of giving unto God *his day*, by conſecrating it wholly to his worſhip and ſervice? As *Joſeph* ſaid to *Potiphars* Wife, when ſhe tempted him to uncleanneſs, *My Maſter hath not kept back any thing from me, but thee, becauſe thou art his Wife; How then can I do this great wickedneſs, and ſin againſt God?*

God? Gen. 39. 9. In like manner ſay thou to thy vain Companions, when thou art tempted any way to profane the Sabbath; *God, the Soveraign Lord and Maſter of the World, hath kept back no time from me, but one day, becauſe it was his: How then can I do this great wickedneſs, and ſin againſt God?*

CHAP. XXI.

Directions for the worthy receiving of the Lords Supper

TO the worthy partaking of the Sacrament of the Lords Supper, there are three ſorts of Duties required.

1. *Duties Antecedent*; that is, ſuch as muſt go before the Sacrament.
2. *Duties Concomitant*; that is, ſuch as muſt accompany the action of receiving.
3. *Duties Subſequent*; that is, ſuch as muſt follow after.

I. For the Duties *Antecedent*, though they are many, yet they may be all brought under this one Head of *Examination*, which is not only commended by the Apoſtle, 1 Cor. 11. 28. *Let a man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup.* But urged and preſſed upon us with greater ſeverity, than any Precept in the Book of God. For ſaith the Apoſtle in the ſame place, *He that*, through a neglect of this Duty of Examination, *eateth and drinketh unworthily*;

1. *He is guilty of the Body and Blood of Chriſt*, verſ. 27.
2. *He eateth and drinketh damnation to himſelf*, verſ. 29.

1. *To be guilty of the Body and Blood of Chriſt*, is in ſome meaſure, to have our hands in his Bloody Death and Paſſion; and ſo by conſequence to be Partners with *Judas* in betraying him, with the *Scribes* and *Phariſees* in

in accuſing him, with *Pilate* in condemning him, and with the *cruel Souldiers* in crucifying him. As therefore thou wouldſt not be found guilty of this horrid and dreadful ſin, put in practiſe the Apoſtles Counſel; namely, to *Examine thy ſelf before thou preſumeſt to partake of that Ordinance.*

2. *He that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf*; ſo our Tranſlators render it: But the word in the *Greek* tranſlated *Damnation*, may as well ſignifie *Temporal Chaſtiſement*, as *Eternal Puniſhment*; for it is κρῖμα, *non* κατάκριμα.

And queſtionleſs, as Hypocrites and Unbelievers, while they eat and drink unworthily, eat and drink damnation to themſelves, if they repent not: ſo alſo ſuch as are faithful and ſincere Chriſtians, when they through infirmity and negligence do partake of this Ordinance unworthily, incur thereby temporal Judgments; as ſickneſs, weakneſs, and ſometime death it ſelf. For, ſaith the Apoſtle (1 *Cor.* 11. 30.) ſpeaking of the Believing *Corinthians*, who had not prepared themſelves as they ſhould to that Ordinance, *For this cauſe many are weak, and ſickly among you, and many ſleep, or die.* For what cauſe? namely, becauſe they received the Sacrament unworthily, and irreverently, without any preparation, or examination of themſelves. I grant, the beſt men cannot be ſaid in themſelves to be worthy to partake of this Ordinance; yet if thou beeſt a Believing Chriſtian, and doſt ſincerely endeavour to receive it in that manner, and with ſuch affections as the Lord doth require of thee, thou mayſt be ſaid (how unworthy ſoever thou art otherwiſe) to be a *Worthy Receiver.*

Having thus ſhewed the *Neceſſity* of the Duty of *Examination*, come we now to the Extent thereof; which may be brought to two Heads: *Viz.*

1. Thy *Graces.*
2. Thy *Sins.*

Firſt, *Thou muſt examine thy ſelf of thy Graces*, more eſpecially

eſpecially of thy *Knowledge*, *Faith*, *Repentance*, and *Love*.

Touching *Knowledge*, I ſhall ſhew,

1. What *Knowledge* is required of every Worthy Communicant.

2. The *Neceſſity*.

3. The Tryal thereof.

1. For the firſt, What Knowledge is required?

I anſwer in *general*, Knowledge of all the Fundamental Principles of Religion.

In *Particular*, Knowledge of the Doctrine of the Sacrament.

Fundamental Principles of Religion are ſuch as our Salvation is founded upon, without the knowledge whereof a man cannot be ſaved; and they are theſe:

That there is a God. That there is but one God. That that only true God is diſtinguiſhed into three Perſons, Father, Son, and Holy Ghoſt, all equally God. That that God is Creator and Governour of all things. That all things were made good by him, and are ſtill governed by him righteouſly. That Man, in particular, was made perfectly righteous by him. That Man continued not long in his happy eſtate, but fell by tranſgreſſing the Commandment of God, in eating the Forbidden Fruit. That we are all guilty of *Adam*'s ſin, being in his Loyns when he committed that ſin. That every one of us brought into the World corrupted and polluted Natures, Natures as full of ſin, as a Toad is of Poyſon. That unto this Original Corruption, we have added a numberleſs number of actual Tranſgreſſions, and that in evil thoughts, evil words, and evil deeds. That by our ſins we have made our ſelves liable to the Wrath of God, to the Curſe of the Law, to all Judgments and Plagues here, and to Eternal Death and Condemnation hereafter. That no man can free himſelf out of that miſerable condition whereinto by ſin he hath plunged himſelf, neither can any meer Creature help him. That God out of his Free Grace and rich Mercy, did ſend his own Son out of his Boſom into the World to take our Nature upon him, that therein he might become our Surety and Redeemer.

That

That Christ was both God and Man in one Person. That he was conceived by the Holy Ghost, and born of the Virgin *Mary*. That he died upon the Cross to save his people from their sins. That he rose again the third day from the Dead, ascended into Heaven, sits at the right Hand of God, and makes continual Intercession for us. That by Faith we are made partakers of Christ, and of the Benefits of his Death and Passion. That Faith is the gift of God, wrought in us by the Spirit of God, through the Ministry of the Word, whereby we receive Christ upon the terms of the Gospel, and rest upon him alone for the pardon of our sins, and for Eternal Life and Salvation. That it hath pleased God to make with us, in and through Christ, a new Covenant of Grace, wherein he hath promised the pardon of our sins, and the salvation of our Souls, upon the condition of Faith and Repentance.

Particular Principles concerning the Sacrament of the Lords Supper, are these:

That it was ordained by Christ himself, as a Memorial of his great Love, in offering up his Life a Sacrifice for our sins. That this, as well as the Sacrament of Baptism, is a Seal of Gods Covenant, whereby he binds himself to perform his Promises made unto us in Christ, for strengthening our Faith therein. That the outward Signs in the Lords Supper are Bread and Wine, by which are set forth the Body and Blood of Christ, which the worthy Receivers by Faith do partake of in this Sacrament. That whosoever eats and drinks unworthily, is guilty of the Body and Blood of Christ: And therefore that every one is to examine himself, lest he eat and drink Judgment to himself.

Having thus shewed, what is that Knowledge which is required of every worthy Communicant:

II. I shall now shew the *Necessity* thereof, which appeareth:

1. *Because without this Knowledge a man can never attain*

tain to any of the other Graces: for an ignorant man can neither believe, nor repent, nor love God or his Neighbour aright.

2. *Becauſe without this Knowledge a man cannot diſcern the Lords Body*: which if he do not, *he eats and drinks damnation to himſelf*, 1 Cor. 11. 29. And therefore it is abſolutely neceſſary, that all who receive the Lords Supper, *ſhould diſcern the Lords Body*; that is, ſhould perceive that there is more to be received, than that which is ſeen with the eye of the body. To the bodily eye, there appeareth nothing but *Bread* and *Wine* upon the Table; but by vertue of the Divine Inſtitution, there is alſo *Chriſts Body and Blood*; if this be not diſcerned, the benefit of the Sacrament is loſt. But it is not poſſible without knowledge (which is the eye of the Soul) to diſcern that Body and Blood under the Elements of Bread and Wine: therefore is the forementioned knowledge abſolutely neceſſary.

III. *For the third particular*; viz. *The tryal of thy knowledge*, whether it be a true ſaving knowledge, thou mayſt know it by the *Properties* thereof; ſome whereof are theſe:

1. *True ſaving knowledge is Experimental*, whereby a Chriſtian hath a ſpiritual ſenſe and feeling of what he knows. He hath not only a general, and a notional knowledge of God, and of his own miſerable condition by Nature, and of Jeſus Chriſt; but he hath likewiſe an Experimental knowledge of God, and of his Attributes; as of his *Power* in ſupporting him under his tryals and temptations, of his *Faithfulneſs* in making good his Promiſes unto him. He hath likewiſe a ſenſible feeling of his own wretched condition by Nature, and an Experimental knowledge of Jeſus Chriſt; ſo that he knoweth Chriſt to be his Saviour and Redeemer, and reſteth upon his Merits alone for life, and for ſalvation. By this then try and examine thy knowledge, *&c.*

2. *True ſaving knowledge is humble, and joyned with meekneſs of ſpirit.* For the more true knowledge a man hath, the more he diſcerns his own ignorance, yea and vileneſs, by reaſon of his ſins. And therefore you ſhall find

find those Christians, who were most Eminent both in Knowledge and Grace, to complain most, as of their ignorance, so of their own base and naughty hearts; as you may see in *Paul*, and others, *Rom.*7. 24. *Ephes.*3.8. And no marvel, considering that true saving knowledge discovers unto a man his own vileness and wretchedness, by reason of his sins; his own unworthiness, yea, his own emptiness and nothingness, in regard of any goodness of his own: Whereas unsanctified knowledge is apt to puff a man up with pride, and self-conceit, even to the contemning and despising of others; which the Apostle plainly expresseth, 1 *Cor.*8. 1. where he saith, *Knowledge puffeth up.* By this then try and examine thy knowledge, whether it be a saving knowledge or no.

3. *True saving knowledge is active, and operative, being ever accompanied with practise, and obedience*; so that it worketh Reformation in the heart and life of him that hath it. By this then try and examine thy knowledge, whether it be saving, sanctifying, or no.

II. *The second Grace necessarily required of every Communicant, whereof thou must examine thy self, is* FAITH. Concerning which, I shall shew you,

1. *What Faith this is.*
2. *The Necessity thereof.*
3. *Some Signs and Notes for the tryal thereof.*

1. For the first, What Faith this is?

I answer, A true, saving, justifying Faith, which may be thus described: *Faith is a Grace wrought in the heart of a sinner, by the Spirit of God, through the Ministry of the Word; whereby being convinced of his sinful, miserable condition, and of all disability in himself, or any other meer Creature, to free him out of the same, he goeth wholly out of himself unto Jesus Christ, and receiving him as his All-sufficient Saviour and Soveraign, resteth upon his perfect Righteousness, and All-sufficient Sacrifice, for the pardon of his sins, and resigneth up himself unto his Will and Government.*

II. The

II. *The Neceſſity of this Grace of Faith to every Communicant appeareth,*

1. *Becauſe without Faith it is impoſſible to pleaſe God in any Holy Ordinance,* Heb. 11.6. But true Faith will commend both our perſons and ſervices unto God, ſo that they ſhall find acceptance with him, though they be full of weakneſs and imperfections. This made *Abels* Sacrifice ſo acceptable to God: If therefore thou come to this Ordinance without Faith, inſtead of pacifying God, thou ſhalt purchaſe his heavy diſpleaſure.

2. *Except thou haſt Faith before thou approacheſt to the Lords Supper, the Sacrament cometh but like a Seal to a Blank, and ſerveth only to ſeal up thine unbelief and condemnation.* So that Faith is neceſſarily required of every worthy Communicant, before he cometh to the Lords Supper: For that Ordinance is not inſtituted *for the working of Faith,* but for the *ſtrengthening thereof.* It was not inſtituted for ſuch as are out of Chriſt, to bring them in; but for ſuch as are in Chriſt, to bring them up in him. As a man muſt be born before he can eat; ſo he muſt be begotten again by the Spirit of God, before he can feed upon the Body and Blood of Chriſt for his ſpiritual nouriſhment. I do not ſay, that all who come to the Sacrament muſt have *the ſame meaſure of Faith*; but it is neceſſary that they all have *the ſame truth of Faith.*

III. *For the third particular, the tryal of thy Faith,* whether it be true and ſaving: thou mayſt know it by theſe two Characters, to omit many others.

1. *True Faith doth receive Chriſt in all his Offices*; not only as a *Prieſt* to make ſatisfaction and interceſſion for us; but alſo as a *Prophet,* to teach and inſtruct us, and as a King to rule and govern us. The true Believer doth as willingly caſt himſelf at the feet of Chriſt, in *ſubjection* to him, as into the Arms of Chriſt, for *ſalvation* from him. He is as willing to *ſerve* Jeſus Chriſt, as to be *ſaved* by him; as deſirous to ſubmit to his

his Services, as to enjoy his Priviledges. For in true Faith, there is not only a fiducial reliance upon Christ and his Righteousness, but also an Universal subjection to the Will of Christ, and a ready submission to his Government. Christ is held forth in the Gospel, not only as a *Redeemer*, but as a *Lord*, and a *Law-giver*; and these are inseparably connected and knit together: And therefore he that is willing to receive Christ as a Saviour, but not as a Soveraign, doth deceive his own Soul. By this therefore mayst thou try the truth of thy Faith.

2. *True Faith is an Heart-purifying Grace, it purifieth the heart.* This Character of Faith the Apostle *Peter* expresseth, Act. 15. 9. *Purifying their hearts by Faith.*

Faith purifying the heart, implieth two things.

1. *That the Believer maketh Conscience of his inward thoughts*: Whereas Unbelievers, with the *Pharisees*, make clean the out-side of the Cup, labour to keep themselves from gross and scandalous sins, but suffer their hearts to range and rove into a world of vain and wanton thoughts, of prophane and fruitless imaginations, and that without any remorse, or check of Conscience.

2. *That Faith puts a purifying disposition into the heart*, so that it loaths and detests sin, yea and strives against it, though it cannot altogether purge and free it self from sin. When the heart is once seasoned with Faith, it will not willingly harbour sin, but labour to work it out more and more. By this then try the truth and soundness of thy Faith, whether it hath wrought in thee a purging, purifying disposition, to strive against thy corruptions, and to work them out of thine heart more and more.

III. *The third Grace necessarily required of every Communicant, is* REPENTANCE. Concerning which, I shall shew:

1. The *Nature* of Repentance, what it is.
2. The *Necessity* thereof to a worthy partaking of the Lords Supper.
3. Some *Signs* and *Notes* for the tryal thereof.

I. For

I. For the first, what true Repentance is: I answer, *It is a grace of Gods Spirit, whereby both the heart and affections within, and also the life and actions without, are reformed.* In this description, I take the full nature of Repentance to be compriſed: Many do add hereunto, *an inward ſorrowing and mourning of the heart*, which indeed doth always accompany true Repentance, but it is not of the nature thereof. For then whereſoever ſorrow for ſin were, there ſhould be true Repentance, which is not ſo; as the example of *Saul*, *Judas*, and other wicked men do declare.

Briefly to open this definition of *Repentance.*

Firſt, I ſay, *It is a grace of Gods Spirit*; that is, a gift freely given of God, and wrought in us by his holy Spirit. So that it proceedeth not from mans free will, nor from any power and ability of his nature.

Again, *Repentance is a Reformation*, wherein conſiſts the very nature thereof; as the words of *turning*, *renewing*, *changing*, and the like, which in Scripture are attributed to *Repentance*, do imply. Now this Reformation muſt firſt be *of the heart*; for the *heart* of a man is the Fountain of all his actions.

Now in reaſon, the Fountain muſt be cleanſed and purged, before that which iſſueth and ſtreameth from it can be wholeſome. There muſt be therefore firſt a renewed heart, before there can be a reformed life: For it cannot be, that the *ſtream* of our actions ſhould be good, if the *fountain* of our heart be corrupt. Hence it is that the Prophets ſo often call for the *cleanſing of the heart*, and the Apoſtle for the *renewing* and *changing* thereof, without which all external and outward Reformation is but meer Phariſaical Oſtentation.

In the laſt place is added, *A Reformation of the life and actions without*: for as to make ſome outward ſhew of Reformation, without reforming the heart within, is but *Phariſaical Oſtentation*, whereby we deceive others. So to pretend an *inward Reformation*, without the outward fruits of amendment, is but *meerly folly*, whereby we deceive our ſelves. For it cannot be, that

Reformation ſhould be truly rooted and grounded in the heart, but that it will bud forth, and ſhew it ſelf in the fruits of a godly life. That man therefore deceiveth himſelf, who thinks his heart is purged and reformed, when his life is polluted. For as the fruits declare the Tree, ſo the actions of men manifeſt their affections.

II. The *Neceſſity of this Grace of Repentance in every worthy Communicant, upon his approaching to the Lords Table, appeareth*; Becauſe we come to receive a Sacrifice for ſin; but to offer to receive a Sacrifice for ſin, without a turning from ſin, is to count the Blood of the Covenant an unholy thing. We are not ignorant, that one main end of our approaching the Lords Table, is to receive Chriſt as he hath offered himſelf a Sacrifice and Price of Redemption for our ſins: Now he that looketh for pardon of ſin, muſt have a full purpoſe; and according to his purpoſe, a faithful and reſolute endeavour to forſake ſin, which is, and will be, the mind of every true Penitent, and ſo alſo it ought to be. The Lord therefore requireth of them who bring their Sacrifice to him for pardon, *that they take away the evil of their work, and ceaſe to do evil, and learn to do well*, Iſa. 1. 15. &c. And thereupon inferreth this gracious invitation, *v.* 18. *Come, now let us reaſon together.* With what face then dares an impenitent ſinner, that is not touched with any remorſe for his ſins paſt, nor hath any purpoſe to turn from his ſins for the time to come, offer to take that Body which was broken, and that Blood which was ſhed for ſin? Such an Eating and Drinking of Chriſts Body and Blood, is a plain trampling of the Son of God under foot, and a counting of the Blood of the *Covenant* an unholy thing, a thing that may be mixed with impure and unholy things. If this be not to be guilty of the Body and Blood of Chriſt, what can be?

III. For the *Tryal of thy Repentance*, whether it be ſound and ſincere, thou mayeſt know it by theſe ſigns and notes.

1. *By*

1. *By a godly ſorrow for ſins paſt.* By a *godly ſorrow*, I mean, ſuch a ſorrow as maketh God its object, that is, when we grieve and mourn for ſin, more out of reſpect to God, than for fear of puniſhment; that we have offended ſo good a God, ſo gracious a Father, ſo bountiful a Lord and Maſter. I deny not, but it is good and commendable to grieve and mourn for ſin, in reſpect of puniſhment, for fear of Hell, for it is a good preparatory to a godly ſorrow, but we muſt not reſt therein. By this therefore try and examine the truth of thy Repentence; for whereſoever there is true Repentance, there muſt be this godly ſorrow.

2. *A turning from thoſe evil ways wherein we have formerly walked:* As you may ſee in the example of thoſe Penitents that are recorded in Scripture; as of *Paul, Peter, Zacheus*, and others, who upon their repentance turned from thoſe evil courſes wherein they had formerly walked. Hereby therefore try the truth of thy Repentance: Hath it wrought a change and alteration in thy courſe of life? Are old things done away? Is there a forſaking of former ſins? Haſt thou left thy ſwearing, thy drunkenneſs, thy whoredoms, thy cozening by falſe weights and meaſures? Canſt thou ſay of thy ſelf, as *Paul* did of the *Corinthians*, *I was once a Swearer, a Drunkard, an Adulterer, an Extortioner, a Covetous Perſon, and the like; but now I am waſhed, now I am ſanctified, yea, and juſtified in the Name of the Lord Jeſus Chriſt, and by the Spirit of my God?* Canſt thou thus ſay of thy ſelf, and that in truth and ſincerity of heart? then thou haſt ſome comfortable Evidence of the truth and ſoundneſs of thy Repentance. But how vainly do they deceive themſelves, who becauſe they have made confeſſion of their ſins unto God, and happily with ſome few tears flatter themſelves with a conceit of true Repentance, when yet they ſtill live and continue in their former ſinful courſes, wallowing like Swine in the filth of ſin, and mire of ſinful filthineſs.

3. *A turning unto God.* For where there is true Repentance, there is not only a turning from ſin, but likewiſe a turning unto God; whereby I mean a ſincere endeavour to ſerve and pleaſe God in newneſs of life, and

better obedience. Hath then the ſenſe and ſmart of thy former wandrings made thee earneſtly to wiſh, that thou mighteſt pleaſe God better for the time to come? Make much of ſuch affections in thy ſoul, for it is a good ſign of ſome change there.

IV. *A fourth Grace neceſſarily required of every Communicant before he preſume to come to the Lords Table,* is LOVE.

Yea a twofold Love is required of every Communicant; *viz.*

1. *A Love of God, and of Chriſt.*
2. *A Love of his Neighbours.*

Both which are inſeparably knit together. Yet for a more diſtinct handling of them, I will ſever them in my diſcourſe, and treat of them apart; ſhewing you,

1. The Neceſſity of them to a worthy partaking of the Lords Supper.
2. Some *Signs* and *Notes* for the tryal of them.

1. For the *Love of God*, that is neceſſarily required of every Communicant, becauſe the greateſt Evidence that ever was given of *Gods Love*, is there ſet before us. For Jeſus Chriſt the only Son of God, and Saviour of man, is the greateſt Evidence of God's Love that ever was, or can be. Should God ſet himſelf to make another World, and to confer on that World a greater gift than he hath conferred on this World; namely, *his only begotten and dearly beloved Son*, we may boldly ſay, *He could not.* Neither can the *Creature* receive, nor the *Creator* give a greater gift; and that both in regard of the Excellency of the Gift it ſelf, and alſo in regard of the need wherein we ſtood thereof, and of the good we reap thereby. Therefore *Gods Love*, in this Evidence thereof, is ſo ſet out, as goeth beyond all expreſſion: Joh. 3. 16. *God ſo loved the world, that he gave his only begotten Son*, &c. *SO unutterably, SO unconceiveably, SO infinitely*, as who ſhall endeavour to expreſs this *SO* to the full, ſhall do it *ſo, ſo.* Seeing then ſuch an Evidence of ſuch Love of God to Man is ſet out at the Lords Table, ſhould not every one who approacheth thereunto, to partake of that Evidence

vidence of Gods Love, come with an heart filled with a love to God, and with a reſolution to ſhew forth all fruits of a true love of God on all occaſions?

And as we muſt come with a Love to God, ſo with a Love to Jeſus Chriſt, who ſo loved us, as to die a cruel curſed death for us; and thereby manifeſted greater Love to us, than to himſelf; to the members of his *Myſtical* Body, than to the members of his *Natural* Body. For he offered up his *Natural* Body as a Sacrifice for the Redemption of his *Myſtical* Body. What greater Love than this can be imagined? Oh how doth it then concern us to go to that Ordinance with hearts inflamed with a Love to Jeſus Chriſt? Thus much of the Neceſſity of our Love to God, and to his Son Jeſus Chriſt.

II. For the *TRYAL* thereof, you may know it by theſe *Notes* and *Characters*.

1. *Where there is a true hearty Love to God, and to Jeſus Chriſt, the heart will be much taken up with the thoughts of them.* Such an one will be often thinking of God, and of Jeſus Chriſt, and of their tranſcendent Love manifeſted in the great work of Redemption. *David* having ſaid (Pſal. 119. 97.) *Oh how do I love thy Law?* He preſently adds, *It is my meditation all the day.* And indeed, whatſoever and whomſoever we love, we cannot but frequently think and meditate on.

Indeed ſuch as love God and the Lord Jeſus Chriſt in truth and ſincerity, may have multitude of vain, wanton, worldly, covetous thoughts in their hearts; but they take no true delight in them, they are rather their grief, and their burden: but the thoughts of God, and of Chriſt, are very ſweet and comfortable unto them. By this therefore try and examine the truth of thy Love unto God, and Jeſus Chriſt.

2. *Where there is an hearty Love to God, and to Jeſus Chriſt, ſuch an one will be often ſpeaking of them.* For the tongue cannot but be ſpeaking of thoſe things and perſons upon whom the heart is ſet. If the heart of a man be ſet upon the world, and the things thereof, his tongue will be moſt frequently talking and diſcourſing

of them. In like manner, if the heart of a man be set upon God, and Jesus Christ, his tongue will be frequently talking and discoursing of them. By this therefore try and examine the truth of thy Love unto God, and Jesus Christ: For he that saith, he loveth God, and the Lord Jesus Christ, and yet seldom thinks of them, or speaks of them, certainly he deceiveth himself; for we cannot but be thinking and speaking of those whom we truly love.

4. *Where there is an hearty Love to God, and Jesus Christ, it will make a man willing to suffer any thing for them.* It is said of the *Primitive* Saints, *That out of their abundant Love unto the Lord Jesus Christ, they accounted not their estates too dear for him, but took joyfully the spoiling of their goods*, Heb. 10. 34. Neither did they account their Lives too dear; for it is expresly said, Rev. 12. 11. *They loved not their lives unto the death for him*; that is, they despised their lives in comparison of Christ; they willingly exposed, not only their goods and estates to the spoil, and their persons to all manner of shame and contempt, but also their bodies to painful deaths for the Cause of Christ. By this then try and examine the truth of thy love unto Jesus Christ; namely, by thy willingness to suffer for the Cause and Truths of Jesus Christ.

II. *Love of thy NEIGHBOUR, is another Branch of that Love which is required of every Communicant.* Touching which, I shall briefly shew,

1. The *Necessity* thereof in every Communicant.
2. The *Tryal* thereof.

1. The *Necessity* thereof appeareth, *in that the Lord will not accept of any service thou performest unto him, if thou be not in love and charity with thy Neighbour*, Mat. 5. 23, 24. saith our Saviour, *If thou bring thy Gift to the Altar, and there remembrest, that thy Brother hath ought against thee, leave there thy Gift before the Altar, and go thy way; first be reconciled to thy Brother, and then come, and offer thy Gift.* Hereby is implied, that if there be any variance between thee and thy Neighbour, peace and reconciliation must be speedily sought: For without

out it, God will not accept of any worſhip or ſervice thou offereſt unto him. Though Chriſt here inſtanceth but in one kind of worſhip, which was the offering up of Sacrifice, yet under this he comprehendeth all the parts and kinds of Gods Worſhip, as *Praying, Hearing, receiving the Sacrament*, or the like. So that Chriſts meaning is, that whenſoever thou ſetteſt upon any part of Gods worſhip and ſervice, and then remembreſt, *that thy Brother hath ought againſt thee*; that is, thou haſt any way wronged and offended thy Brother; or as S. *Mark* hath it, *Ch.* 11. 25. *If thou haſt ought againſt thy Brother*, that is, if he hath wronged thee, *firſt be reconciled to thy Brother, and then go to the Ordinance of God.*

II. For the TRYAL of the *truth of thy Love to thy Brother*, thou mayſt know it by theſe Notes.

1. If thou haſt truly forgiven thy Brother, thou wilt be ſo far from doing him any harm, (though it lay in thy power) that thou wilt not wiſh any harm unto him.

2. If thou haſt truly forgiven thy offending Brother, thou wilt willingly imbrace occaſions of doing him good, that ſo he may know, and be aſſured, that thou art reconciled to him. This our Saviour requireth of all his Diſciples, *Mat.* 5. 44. where he ſaith, *Love your Enemies*; that is, thoſe who have any way wronged you: And as an Evidence of the truth of your love, he addeth, *Do good to them that hate you*; intimating, that it is not ſufficient that you ſpeak friendly and peaceably to your Enemies, but you muſt likewiſe take all occaſions of doing them what good you can, which is true Chriſtian Love and Charity.

Having thus ſpoken largely to the firſt Head of Examination, namely, *Our GRACES*, I come now to the ſecond, namely, *Our SINS*, wherein I ſhall ſtudy brevity.

As it is the duty of every Communicant to examine himſelf concerning *his Graces*, ſo likewiſe concerning

his *SINS*; which are like that accurſed thing whereof God ſpeaketh to *Joſhua*, (*Joſh.* 7. 11.) they muſt therefore be ſearched out. Yea, they are like the *wild Gourd, that brought Death into the Pot.* If they be not ſearched out, and caſt away, they will turn the Sacramental Bread and Wine into Spiritual bane. *He therefore that covereth his ſins ſhall not proſper; but whoſo confeſſeth and forſaketh them, ſhall have mercy*, Pſal. 28. 13.

It is ſaid of the Viper, that when ſhe goeth to joyn with her Mate, ſhe caſteth out all her Poyſon. How much more oughteſt thou, when thou goeſt to have Communion with thy Heavenly Spouſe, the Lord Jeſus Chriſt, caſt out thy ſins, which are a ſpiritual poyſon, worſe than the poyſon of any Viper?

In this *Examination*, thou muſt ſearch after thine evil thoughts, words, and deeds; as after thy ſins of Omiſſion and Commiſſion, ſo after thy ſinful manner of performing holy exerciſes; and eſpecially after the ſins thou haſt committed ſince thy laſt receiving the Bleſſed Sacrament; and ſuch as are moſt againſt the Vows and Covenants that formerly thou madeſt with God, and which do moſt gall thy Conſcience, or moſt diſgrace thy Profeſſion, or are greateſt occaſions of dulling thy ſpirit: that theſe being found out, they may be the more lamented, and pardon for them more earneſtly deſired.

In examining thy ſelf, it will be a good help to read ſuch a Treatiſe as doth in particular ſet out the ſeveral ſins againſt the ſeveral Commandments. For when by ſuch a Treatiſe thou art ſhewed, that ſuch a thing is a ſin againſt ſuch a Commandment, thy Conſcience will upon the reading of ſuch ſins, tell thee, that therein thou haſt ſinned. Having examined and ſearched thine heart thorowly of all thy known ſins, then humble thy ſelf before the Throne of Grace, in a true and unfeigned acknowledgment and confeſſion of them, freely judging and condemning thy ſelf before God, with a broken and contrite heart.

That thy Confeſſion may be performed after a right manner, it muſt have theſe properties.

1. *It muſt be particular, and of ſpecial ſins.* In thy Con-

Confeſſion thou muſt deſcend to ſpecial and particular ſins. The prophaneſt wretch in the world may in a general manner confeſs and ſay, *I acknowledge my ſelf to be a ſinner*: But if thou wilt make a true confeſſion of ſin, thou muſt lay open thy ſins in particular before God. And for thine incouragement thereunto, know, that the more particular thou ſhalt be in thy Confeſſion, the more comfort thou wilt find therein.

2. *Thy Confeſſion muſt be, as particular, in reſpect of ſins, ſo likewiſe full, in regard of the aggravations of them.* Thus did *David* in his Confeſſion of that ſin of numbring the people, (2 Sam. 24. 10.) *I have ſinned greatly in that I have done, and now I beſeech thee, O Lord, take away the iniquity of thy ſervant, for I have done very fooliſhly.* See what terms of aggravation he heapeth up, 1. *I have ſinned.* 2. *I have ſinned greatly.* 3. *I have done fooliſhly.* 4. *Very fooliſhly.* And as thou deſireſt pardon of thy ſins, ſet them forth to the full; let no circumſtance of aggravation be wanting, by which they may appear the more foul and filthy.

3. *Thy Confeſſion muſt be with inward remorſe and ſorrow of heart, that thou haſt ſinned againſt ſo good, and ſo gracious a God.* Thou muſt not content thy ſelf with a meer verbal acknowledgment of thy ſins and tranſgreſſions, being affected with no more grief in the confeſſing of them, than thou waſt in the committing of them. But every ſin confeſſed ſhould be as a Dagger piercing thee to the very heart. At leaſt thou ſhould'ſt grieve that thou canſt no more grieve for thy ſins: thine heart ſhould bleed, becauſe thine eyes cannot weep.

And having confeſſed thy ſins, pour out thy Soul in hearty prayer unto God for the pardon and forgiveneſs of them all. And then be earneſt with him to make the Sacrament effectual to thy comfort, effectual to the mortifying of thy luſts, to the ſtrengthening of thy Graces, eſpecially to the confirming of thy Faith in the aſſurance of the pardon and forgiveneſs of thy ſins, &c.

II. Having ſhewed the duties of *Antecedent*, come we now to the duties *Concomitant*; that is, ſuch as muſt accompany the action of receiving. But

But first I shall premise some few *Directions* touching the *Manner* of thine approaching to the Lords Table.

1. *Having thus prepared thy self, go not in the strength of thy Preparations, but in the strength of Jesus Christ, looking for acceptance only in and through his Merits and Mediation.* For though thou hast prepared thy self after the best manner that thou canst, yet if with an impartial eye thou shalt look back upon thy preparations, how full of weaknesses, infirmities, and imperfections wilt thou find them? So that if Christ do not cover both thy person and preparation with the Robe of his Righteousness, and sprinkle them with his Blood, neither thy person, nor thy preparation, will find acceptance with God. Cast therefore all thy preparations at the Feet of Jesus Christ, and say, *Lord, I come not in the strength of my preparations, but only in the strength of Jesus Christ: I come in the alone Name and Mediation of Christ, to partake of the Body and Blood of Christ, and of the benefits of his Death and Passion.* And thou mayest then be confident that God will over-look thy manifold weaknesses and imperfections in the work of Preparation, and accept of thee, and of thy services, in and through his beloved Son Jesus Christ.

2. *As thou art going, meditate on the end and benefits of that Solemn Ordinance:* Some whereof are these:

1. The remembrance of the Death of Christ, it being instituted as a *Memorial* thereof.

2. The spiritual nourishment of our Souls.

3. The strengthening of our Faith in the assurance of the pardon and forgiveness of our sins.

4. The sealing of the Covenant of Grace, with all the blessings thereof, unto the believing Soul.

5. The increasing of our spiritual Union and Communion with Christ, and all his Members. A serious meditation of these, will be a special means to stir up in us some spiritual appetite after the Ordinance, that we shall go with hungring and thirsting desires after the same.

3. *Go to the Sacrament with a strong expectation to receive*

ceive much from God in and through that Ordinance; knowing that God will inlarge himſelf unto all thoſe who come with inlarged hearts, with a ſtrong expectation of many good things. *Open thy mouth wide*, ſaith the Lord, (*Pſal.* 81. 10.) *and I will fill it.* So that if thou open thy mouth wide, in a longing expectation of great matters, he will fill it. Yea, the more thine heart is inlarged in deſire and expectation, the more will Gods heart be inlarged in bounty towards thee. As therefore God hath promiſed in the Covenant of Grace, *To be thy God, to write his Law in thy heart, to pardon thy ſins, to ſubdue thy corruptions, to give thee a ſoft heart, yea, to give thee grace here, and glory hereafter*, and the like; go with an expectation of theſe, and ſuch like bleſſings, and thou ſhalt not be diſappointed of thine hopes.

4. *Approach to the Lords Table with all holy Reverence*, in reſpect of Gods glorious Majeſty, who is in a ſpecial manner preſent at that Ordinance, to behold his Gueſts, and *will be ſanctified by all thoſe who draw nigh unto him*, Lev. 10. 3.

5. *Approach thereunto with all humility*, in reſpect of thine own vileneſs and unworthineſs, who art but ſinful duſt and aſhes; and (if thou haſt any light of Grace in thee) canſt but be conſcious to thy ſelf of more corruption in thine own heart, than thou knoweſt to be in the heart of another. And therefore ſay not, ſuch an one is ignorant, and ſuch an one is looſe in his life and converſation; but ſay, *Lord, I am ignorant, I am unworthy to draw nigh unto thee in ſo holy an Ordinance, not worthy to gather up the Crumbs under thy Table.* And know, that the more unworthy thou art in thine own account, the worthier Gueſt thou art in the account of God.

6. *As thou art going to the Lords Table, caſt all thy worldly thoughts and buſineſſes out of thy head*, which otherwiſe will carry away thine heart from the Ordinance, and exceedingly diſturb thee thereat. In *Job* 1. 6. we read, *There was a day when the Sons of God came to preſent themſelves before the Lord, and Satan alſo came among them.* In like manner, on the day when

when *Gods Children* preſent themſelves before the Lord in that ſolemn Ordinance, Satan will be ſure to appear amongſt them, to diſturb and diſtract them therein, (as much as poſſibly he can) by caſting into their head vain and impertinent thoughts. And therefore it concerneth thee to be watchful over thy thoughts, and to keep thy heart cloſe to the Ordinance. To that end it will be thy wiſdom often to eye the outward Elements of Bread and Wine, and diligently to obſerve the outward Rites and Actions in the Ordinance, and thereupon to meditate on the ſpiritual things ſignified thereby.

Theſe things premiſed, come we now to the duties to be performed at the Ordinance; which are theſe:

1. *When thou art preſent at the Ordinance, put forth all the ſtrength thou canſt in the partaking thereof*; I mean the ſtrength of thy affections. For though thou art very weak, yet if thou put forth thy weakneſs, God will accept thereof. Content not thy ſelf therefore with a meer outward participation of the Lords Supper, but let thy care be to bring up thine heart and affectionst o the Ordinance, and to put forth what ſtrength thou canſt.

2. *Remember the death of Chriſt*; which is Chriſts Command in the Inſtitution of this Ordinance; For, ſaith he, *This do in remembrance of me*; *viz.* in remembrance of my bitter Death, and Paſſion. For the Apoſtle *Paul* explaining this *remembrance of Chriſt*, applieth it to *his Death*, and *the ſhewing it forth*: *This do*, ſaith he, *in remembrance of me: For as often as ye eat this Bread, and drink this Cup, ye do ſhew the Lords Death till he come*, 1 Cor. 11. 26, 27. So that this Ordinance of the Lords Supper was inſtituted for a *ſolemn Memorial* of that great Sacrfice, the Lord Jeſus Chriſt, that his Death might never be forgotten, but be ever freſh in our memories.

And why muſt his Death be thus remembred? Surely becauſe thereby was the Covenant of Grace ratified and ſealed, our Redemption purchaſed, our Sins expiated,

piated, our Reconciliation made with God, and the Foundation of our Graces laid. And therefore at the Table, let out thine heart in a ſerious Meditation of the manifold ſufferings of Chriſt, which is the τὸ ἔργον the *main buſineſs* of this Ordinance. And meditate not odly of his ſufferings at his death, but likewiſe in the whole courſe of his life, even from his *Cratch* to his *Croſs*, from his *Birth* to his *Death*. For his whole life was a continual ſuffering. Meditate therefore of his mean Birth and Flight in his Infancy, of the manifold reproaches which were caſt upon him from time to time; yea, of his manifold perſecutions, of their crüel handling of him at the time of his death, when they apprehended him like a Thief, bound him, arraigned and condemned him as a Malefactor, buffeted him with their hands, beat him with ſtaves, ſcourged him with Whips, *making long furrows on his back*; platted on his head a Crown of ſharp Thorns, laid an heavy Croſs on his Back, nailed his Hands and Feet to that Croſs, gave him Gall and Viñegar to drink, and ſundry ways much afflicted him. Thus was his Body broken with torments. In relation hereunto it is ſaid of him, *That he was a man of ſorrows, and acquainted with griefs*, Iſa. 53. 3.

Eſpecially when thou art preſent at the Sacrament, take a turn with Chriſt in the *Garden*, by meditating of his bitter *Agony*, wherein *he ſweat drops of blood*; which was never read, or heard of, in any before, or ſince. Yea, the blood that Chriſt than ſweat, was not thin watery blood, but *thick blood*; as θρόμβοι in the Original properly ſignifieth, *Luke* 22. 44. ſaith the Evangeliſt, *Being in an Agony, his ſweat was, as it were, great drops of blood, falling down to the ground.* Which latter clauſe ſheweth, that the Blood of Chriſt paſſed through the pores of his body in ſuch a plentiful manner, that it trickled down to the ground in great abundance: So that as *Bernard* ſpeaketh *(Non ſolum oculis, ſed membris omnibus fleviſſe videtur,)* Not only the Eyes of Chriſt, but all the parts of his Body did ſeem to weep, and that Tears of Blood.

In this Sweat of Chriſt there are three things remarkable,

markable, which do exceedingly set forth the greatness of his Agony.

1. *It was in a cold night*, for which cause afterwards they kindled a fire in the *High-Priests Hall.*

2. *He lay upon the cold ground*; both which were enough to drive the blood inward, *Mat.* 26. 39.

3. *He was in exceeding great fear*, which naturally draweth the blood from the outward parts to the heart; and yet *in a cold night, lying upon the cold ground, and being in great fear, he sweat drops of blood, Mat.* 26. 39. Who can imagine the bitterness of our Saviours Agony at that time? And *what was* it which put him into that Agony? Questionless, the apprehension of what he was to suffer, as appeareth by his prayer in his Agony; *Father, if it be possible, let this Cup pass from me.* Now if the apprehension of what he was to suffer was so bitter, Oh how bitter think you were his sufferings upon the Cross, when he cryed out, *My God, my God, why hast thou forsaken me?* Which words do not imply, that the Deity was severed from the Humanity; but that the Father had withdrawn from him all sensible feeling of his loving favour, had restrained the influence of those beams which might any way refresh his troubled Soul. So that Christ might well take up the words of the Captive *Jews*, and say, *Behold, and see if there be any sorrow like to my sorrow, wherewith the Lord hath afflicted me in the day of his fierce anger?* Lam. 1. 12.

These things call to mind, in the time of the Administration of the Sacrament, not only when thou art eating the Bread, and drinking the Wine, but also when thou seest the Bread broken, and the Wine poured forth, then thou shouldst think how Christs Body was broken with torments, and his Blood shed for remission of sins. And also when thou seest others taking the Bread and the Wine, thou shouldst then be steeping thy thoughts in the meditation of Christs bitter death, and manifold sufferings.

This *Remembrance* of Christs Death at the Sacrament, must not be a bare *Historical* remembrance thereof, contenting thy self with a remembrance of the Histo-

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ry of Chriſts Death, as it is ſet forth by the *Evangeliſts*; but it muſt be an *Operative* and *Practical* remembrance, working up thine heart.

1. *To an unfeigned love of God*, who out of his free Grace, and rich Mercy, did ſend his dearly beloved Son out of his own Boſom into the World, to take our Nature upon him, and therein to die a bitter curſed death for Mans Redemption. Who can ſufficiently admire the riches of Gods love to Man therein! How may we with *David* cry out, and ſay, *Lord, what is Man that thou art ſo mindful of him!* Eſpecially that thou ſhouldſt be ſo mindful of him, as to give the Son of thy Love to ſuffer a curſed Death upon the Croſs, to make us who were *Children of Wrath, and Bond-ſlaves of Satan, Sons of God, and Heirs of Eternal Life and Salvation!* And how ſhould this incomprehenſible love of God fire and inflame our cold and frozen hearts with a fervent love unto him again?

2. *The remembrance of Chriſts Death ſhould work up our hearts to an ardent love of Chriſt, for that wonderful love of his in giving himſelf for us*, his Body to be crucified, his Blood to be ſhed, and his Soul to bear the intolerable burthen of his Father's Wrath, due to our ſins, which made him ſweat drops of blood in the Garden, and to cry out on the Croſs, *My God, my God, why haſt thou forſaken me?* Oh how ſhould this raviſh our Souls with admiration of ſo great love! and inflame our hearts with love again unto him, who did, and ſuffered ſo much for us! How ſhould the meditation of the manifold ſufferings of Chriſt, eſpecially of his bitter Death and Paſſion, work in us an holy paſſion of love!

3. *The remembrance of Chriſts Death ſhould work in us a care to pleaſe him in all things, to be willing to do and ſuffer any thing for him, who hath done and ſuffered ſo much for us*; which Chriſt declareth to be a good proof of our love to him, ſaying, *If ye love me, keep my Commandments*, Joh. 14. 15. And though we cannot exactly keep the Commandments of Chriſt, yet we may and ought ſincerely to endeavour the keeping of them, without which our profeſſion of love is but vain and fruitleſs in ſhew, and not in truth.

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4. *The remembrance of Christs Death should work in us a godly sorrow for our sins, as the true cause of his sufferings.* For the truth is, it was not so much *Judas* that betrayed Christ, nor the *Scribes* and *Pharisees* that accused him, nor *Pilate* that condemned him; nor the *Souldiers* that crucified him, nor the *Devil* that set them all on work, as *our sins*, that were the true cause of Christs sufferings. The Souldiers that scourged and crucified him, were but our Executioners to inflict on him those punishments which our sins deserved, and Gods Justice imposed for the same. They were our sins which invenomed those Whips that scourged his Innocent Body; those Thorns which pricked his Temples, and those Nails which pierced his Hands and Feet, and made them so bitter unto him; *Oh therefore that we could so look upon him whom we have pierced by our sins, that we might mourn as one that mourneth for his only Son; and be in bitterness; as one that is in bitterness for his First-born*, Zach. 10. 12.

5. *The remembrance of Christs Death should work in us the Death of Sin:* We should so remember the Death of Christ, as to die unto sin. For the Apostle *Paul* urges our *death to sin from the death of Christ*, that *as Christ died, and rose again, so we should die to sin, and live unto God*, Rom. 6. 2. To this end; let us hate and loath sin as the greatest evil, resolving with the assistance of Gods Grace, to leave and forsake all manner of sins for the time to come. For why should any sin seem light to us, which lay so heavy upon our Saviour, as to cast him into a bloody sweat? Why should any sin be sweet to us, which was so bitter to our Saviour? Far be it from us, by our renewed sins, to tear open his Wounds afresh, and crucifie him again.

6. *The remembrance of Christs Death should work up our hearts to some due thankfulness unto God, and his Son Jesus Christ, for their unspeakable love and mercy towards us therein.* Thankfulness is a Grace, not only to be exercised after our receiving of the Sacrament, but likewise while we are present at the Ordinance. When our hearts are affected with the apprehension of the incomprehensible love of God the Father, in giving his beloved

loved Son out of his own Boſom to die for us; and of the unſpeakable love of Chriſt, in offering his own Body a Sacrifice upon the Croſs for our ſins, then ſhould they break forth in praiſes and thankſgivings unto God the Father, and his Son Jeſus Chriſt.

III. *Another Duty to be performed at the Ordinance, is the exerciſe of thy Graces, more eſpecially thy Faith and Repentance.* It is not enough that thou bring Faith, Repentance, and other Graces to the Sacrament, but thou muſt likewiſe there ſtir up thy Graces, and exerciſe the ſame, or elſe thou wilt be an unworthy Receiver. For not only a wicked man that wants Grace, but likewiſe a Child of God that hath true Grace, may receive the Sacrament unworthily, and go away without any comfort or benefit at all; namely, if he do not there ſtir up and exerciſe his Graces. For Sacraments do not work as Phyſick, by a vertue inherent in them, but according to the diſpoſition of the party that partaketh of them. And therefore as thou wouldſt be a worthy Gueſt, and partake of the comfort of the Ordinance, ſtir up and exerciſe thy Graces. As,

1. *Thy Faith.* This is the chief Grace to be exerciſed at the Sacrament; for *Faith is the Eye of the Soul*, whereby it ſeeth and diſcerneth the Body and Blood of Chriſt under the Elements of Bread and Wine. It is likewiſe the *Hand of the Soul*, whereby it receiveth Jeſus Chriſt: And the *Mouth of the Soul*, whereby it feedeth upon Jeſus Chriſt. And therefore without the exerciſing of thy Faith at the Sacrament, thou canſt receive no benefit at all.

There is a threefold Act of Faith to be exerciſed at the Lords Supper.

1. *To look out for Chriſt.*
2. *To receive Chriſt.*
3. *To apply and appropriate him unto thine own ſelf.*

1. The firſt Act of Faith is, *to look out for Chriſt:* And therefore when thou art preſent at the Lords Supper, reſt not in the outward Elements, in the beholding and taking of them; but with the Eye of Faith diſcern the Body and Blood of Chriſt, under the

Elements of Bread and Wine, which indeed do Spiritually, Sacramentally ſet forth the Body and Blood of Chriſt; as is clear from Chriſts own expreſſion, *Mat.* 26. 26. for holding the Bread in his hand, he ſaid of it, *This is my Body*; that is, *Myſtically* and *Sacramentally*, by way of repreſentation: As if he had ſaid, *This Bread repreſenteth my Body.* And holding the Cup that had Wine in it, and ſpeaking of the Wine therein, he ſaith, *This is my Blood*; that is, *Myſtically* and *Sacramentally*, by way of repreſentation, as if he had ſaid, *This Wine repreſenteth my Blood.*

And as thou art not to reſt in the outward Elements, ſo neither in the outward rites and actions; but in the beholding of them, thou art with the eye of Faith to ſee and diſcern the ſpiritual things ſignified thereby: when therefore thou beholdeſt the Miniſter breaking the Bread, then meditate of the manifold ſufferings of Chriſt; and with the Eye of Faith, look upon Jeſus Chriſt hanging upon the Croſs, there conflicting with his Fathers Wrath, and groaning under the weight and burden of our ſins: Behold his Bleſſed Body broken and torn with Stripes and Wounds, with Whips and Nails.

And when thou ſeeſt the *Miniſter pouring out of the Wine*, then exerciſe and actuate thy Faith in the Blood of Jeſus Chriſt, and the ſhedding thereof, which indeed ſheweth the extent of Chriſts ſufferings, even to the taking away of his life, which is the furtheſt extent of a mans ſuffering in this world. Theſe two therefore, *the breaking of Chriſts Body, and the ſhedding of his Blood*, are fitly joyned together; the former to ſhew the *extremity of Chriſts ſufferings*; the latter *the extent thereof*, even as far as poſſibly could be, to the ſhedding of his Blood.

Again, when thou ſeeſt the *Miniſter offering the Bread and Wine to the Communicants*, then by the Eye of Faith ſee Gods love in offering his Son to every believing Communicant. For as verily as the Miniſter doth offer the Bread and Wine, ſo truly doth God *really* offer Chriſt, with all the benefits of his Death and Paſſion to every believing Communicant. I do not ſay *Carnally*,

nally, but *Really*; not the Flesh of Christ, but Christ with all the benefits of his Death and Passion; as Reconciliation, Redemption, Remission of Sins, &c. For there is not a meer representation, but a real and true exhibition of Christ, as broken for our sins.

II. Another Act of Faith to be exercised at the Lords Supper, is, *To receive Jesus Christ.* For the Believer having seen Christ with the Eye of Faith, under the outward Elements, and forementioned Rites, then he receiveth him into his heart with much joy and gladness. As therefore thou stretchest forth the hand of thy Body to receive the Bread and Wine, stretch forth the hand of Faith to apprehend and receive Jesus Christ, and rest upon him; as for the pardon of thy sin here, so for Eternal Life and Salvation hereafter. For Faith is that Instrument whereby we receive Christ, and all his benefits, as they are offered to us in the Gospel, and sealed up to us in the Sacrament. Faith is to the Soul, as the hand is to the body; that which is offered to a man for his good, the hand readily receiveth, and what the hand so receiveth is a mans own. Thus God offering his Son to us, Faith perswades the heart of Gods good will to man, and of his true intent to have man partaker of his Son, and thereupon apprehends him, and receives him for his own, and Christ is truly his.

III. *Another Act of Faith to be received at the Lords Supper, is to apply and appropriate Christ to thy self*; which is implied under the Rites of *eating the Bread*, and *drinking the Wine*; whereby is meant, *a feeding upon Christ by Faith*, which is an applying of him. When therefore thou art eating the Bread, and drinking the Wine, feed upon Christ *by a particular application of him, and all his benefits, to thine own Souls comfort.* By Faith assure thy self that Christ was born *for thee*, that he might be *thy Saviour*, to save *thee* from thy sins; that he performed perfect obedience unto the Law; that his Righteousness might be imputed unto *thee*; that he died a bitter cursed Death to free *thee* from Eternal Death and Condemnation, which thy sins had deserved. Thus thou oughtest to apply Christ.

with all his benefits, unto thine own Souls comfort. And thus to act Faith, is to eat and drink indeed. The truth is, this Act of Faith in *applying Christ*, is the moſt ſuitable to the Ordinance of the Lords Supper: And the more thou canſt put forth the act of application therein, the greater comfort ſhalt thou receive from the Ordinance: for Propriety in Chriſt is that which ſweetens all.

Yet leſt weak Chriſtians, ſuch as are weak in Faith, ſhould be diſcouraged, and think themſelves uncapable of comfort, becauſe they cannot thus feed upon Chriſt by Faith, they cannot apply Chriſt nor the benefits of his death unto themſelves.

I deſire ſuch to take notice, that though this *Act of Application* is the moſt ſuitable to the Ordinance, yet the former *Act of receiving Chriſt*, and *reſting upon him*, giveth us a true *Intereſt* in him, whereby Chriſt and all his benefits become ours, which puts us into a bleſſed and happy condition. Yet I would adviſe all ſuch who have attained to that degree and meaſure of Faith, as to lay hold upon Jeſus Chriſt, and to receive him as their Saviour, and to reſt upon him alone for Life and Salvation, that they would ſtrive to raiſe it one pitch higher; namely, to *apply Chriſt*, with all the benefits of his Death and Paſſion, unto their own Souls comfort, becauſe this Act of Faith doth eſpecially make to our comfort and conſolation, as well as to our ſpiritual benefit.

II. *Another Grace to be exerciſed at the Lords Supper*, is *Repentance*. For a broken Chriſt requireth a broken heart: whereas in true Repentance, there is a *godly ſorrow* for *ſins paſt*, and a *full purpoſe and reſolution of heart* to leave and forſake them for the time to come, and to walk more cloſely with God. While you are at the Sacrament, you ſhould exerciſe your Repentance in both theſe particulars.

1. *You ſhould labour to be affected with a true grief and ſorrow for your ſins.* To that end ſeriouſly meditate of the manifold ſufferings of Chriſt: For certainly a due and ſerious meditation of what Chriſt hath ſuffered for

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our ſins, cannot but affect our hearts with ſome meaſure of grief and ſorrow for the ſame. For ſhall Chriſt bleed for our ſins, and ſhall not we weep for them? Was Chriſt broken with torments for our ſins, and ſhall not the conſideration thereof break our hearts for them?

2. *You muſt ingage your ſelves by a ſolemn Vow and promiſe unto God, to be more watchful over your ſelves againſt ſin for the time to come, and to walk more cloſely and exactly with God.* As often as you partake of the Lords Supper, ſo often God reneweth the Covenant on his part; he ingageth himſelf afreſh *to be your God, to pardon your ſins, to ſubdue your corruptions, to write his Law in your hearts*; that is, to work in you, as a deſire and diſpoſition to the keeping of his Laws and Commandments, ſo a ſincere endeavour after the ſame. And therefore it is your duty to renew the Covenant on your parts, to ingage your ſelves afreſh in the ſtrength of Chriſt, to walk as a people in Covenant with God, to be more watchful over your ſelves againſt ſin, for the time to come; to be more his faithful ſervants, than ever you were before.

Having ſhewed both the Duties Antecedent, and *Concomitant,* come we now to the Duties *Subſequent*, ſuch as muſt follow after the action of receiving. For it is not enough that you *duly* prepare your ſelves to that Ordinance, and *reverently carry* your ſelves at it, but you muſt likewiſe *in ſome meaſure walk* ſuitably thereunto. To that end obſerve theſe Directions:

1. *So ſoon as you get home, withdraw your ſelf into ſome ſecret place, and there upon your knees, from your heart, bleſs God*; as for his manifold favours, mercies, and bleſſings, ſo eſpecially, and above all, for the Fountain of all Bleſſings, the Lord Jeſus Chriſt; for his Covenant of Grace made unto you in him; for adding the Sacraments as Seals to the Covenant of Grace; for the ſtrengthening of your Faith; for making you that day partaker of his Bleſſed Sacrament, and for that comfort and refreſhment which you have found therein. I hope you are not ſuch Beaſts as to forget to return thanks to God for the Food wherewith your

bodies are refreſhed. And will you bleſs God for your Corporal Food, and not for your Spiritual Food, whereby your Souls are nouriſhed unto Everlaſting Life? Will you bleſs God for a Crumb, and not for a Chriſt, in whom all good things are contained in a moſt eminent manner?

2. *Did you find your hearts cheared and warmed at the Lords Supper? beware of quenchiug that ſpiritual heat which was there kindled in you, by a ſudden falling into worldly conferences, and fruitleſs diſcourſes.* But labour to keep alive that Sacred Fire which you found then kindled in your hearts, by Prayer, Meditation, and holy Conferences: For know, that a ſudden quenching of the Spirit, will exceedingly tend to the hardning of your hearts.

3. *Maintain a ſtricter watchfulneſs over your ſelves againſt ſin for the time to come.* Were your ſouls waſhed at the Sacrament, with the Blood of Chriſt, from the filthy ſpots and ſtains of ſins, and will you ſoon after, *with the Sow, wallow again in the filth of ſin, and mire of ſinful filthineſs?* Did you upon your approaching to that Ordinance, caſt up your ſins by confeſſion, and will you now with the *Dog return to your Vomit again?* D'd you there, by the Eye of Faith, ſee Chriſt crucified for your ſins, under the Rites of breaking the Bread, and pouring out the Wine, and will you now, by a freſh committing of ſin, crucifie him again? Rather reſolve and ſtrive henceforward to crucifie your ſins, for which Chriſt was crucified; to hate, abhor, and abandon every ſin, as much as in you lieth.

4. *Labour to live more ſoberly, righteouſly, and godly in this preſent world*, Tit. 2. 12. More *ſoberly* towards your ſelves, more *righteouſly* towards your Neighbours, and more *godly* towards God. As you have been made Partakers of an Ordinance *not common to all*, but *peculiar to Saints*; ſo your lives ſhould have ſomewhat *peculiar* in them, which is not common to wicked men. You ſhould live *convincing lives*, by exceeding others in Holineſs and Righteouſneſs. You muſt be more frequent and fervent in Family-duties, more careful in ſanctifying the Lords Day, more juſt and honeſt in your

your dealings with men, living so as you may credit your Profession, and adorn the Gospel of Jesus Christ. And when you are tempted to any sin, thus reason the case with your self: Was I not lately at the Lords Table? and did I not there vow and promise to be more watchful against sin, and more careful to walk in the ways of godliness? And shall I now step out of the way of godliness, into the way of sin? Thus lay your temptation to the Touchstone of your Vow, and try whether it be not against it; which, through the blessing of God, may prevent many a sin.

CHAP. XXII.

Of preparing for Death, and how to die well.

IF thou apprehendest thy disease to be mortal, and that it is like to be thy last sickness, then it will be thy wisdom to prepare thy self, after the best manner thou canst, for death.

For thy better help therein, take these *Directions.*

1. *Set thine house in order:* I mean, settle thy outward estate, by making thy will: which will no way hasten thy death, (as many foolishly do imagine) but rather put thee into a better capacity, to set thy soul in order for a blessed departure. And as God hath blest thee with an estate, so fail not to give some proportionable part thereof for the relief of the poor Members of Jesus Christ. Though that Charity which is exercised in a mans life-time is questionless the best, and the most acceptable unto God, when we make our *own Hands* our *Executors*, and our *own Eyes* our *Overseers*; yet I condemn not that Charity which is shewed at the last, for better late than never.

2. *Send for some godly Minister, or experienced Christian, to advise thee about setting thy soul in order, in reference to thy great change.* This direction the Apostle

James giveth, Ch. 5. 14. *Is any ſick among you? let him call for the Elders of the Church, and let them pray over him.* This I would adviſe thee to do in the firſt place, not putting it off to the laſt, when thine Underſtanding and Memory begin to fail thee, as the practice of the moſt is, who when the *Phyſitian* hath done with them, and in a manner given them over, then ſend for the *Divine* to begin with them; as if a ſhort prayer, and a few words of Ghoſtly Counſel, were enough to ſend them to Heaven.

2. *Labour to make, or rather to renew thy peace with God.* For though the making thy peace with God ought not to be put off to thy Death-bed, yet muſt it then be renewed in an eſpecial manner, as being the laſt time of doing it. In order thereunto:

1. *Look back into thy former courſe of life, and call to mind the manifold aberrations thereof*, as the vanity of thy thoughts, how vain and empty, how carnal and prophane they have been: As alſo the unſavourineſs of thy words and ſpeeches, how God-leſs, and Chriſt-leſs, yea, how unprofitable they have been for the moſt part: as alſo the wickedneſs of thine actions. And in examining thy ſelf concerning thine actions, call to mind, as thy ſinful Omiſſions and Commiſſions, ſo likewiſe thy ſinful manner of performing holy duties, how thy moſt Religious ſervices have had a mixture of ſin in them. Likewiſe run over the ſeveral Ages of thy life, and conſider what ſins thou committedſt in thy Childhood, what in thy Youth, and what in thy riper years.

And together with the number of thy ſins, conſider the aggravating circumſtances of them, till thou find thine heart in ſome meaſure affected with grief and ſorrow for the ſame; and then,

2. *Confeſs thy ſins unto God in Prayer*, ſpread them before him in a true and unfeigned acknowledgment and confeſſion of them, freely judging and condemning thy ſelf before God for the ſame.

3. *Earneſtly beg of him the pardon and the forgiveneſs of them in and through the Merits of Jeſus Chriſt.* For thou

thou canſt look for it only through the free grace and mercy of God in Jeſus Chriſt.

4. *Sprinkle thy Soul with the Blood of Jeſus Chriſt.* Chriſt is our *Peace*, as the Apoſtle calls him, *Eph.* 2. 4. Neither canſt thou (by all that thou art able to do) make thy peace with God, but only through Faith in his Blood. When the Deſtroying Angel ſaw the Blood of the Lamb ſprinkled on the Poſts of any Door, he paſſed by that Houſe, and they within were ſafe, *Exod.* 12. 23. So that Soul which is ſprinkled with the Blood of Jeſus Chriſt, is ſo ſafe from the Deſtroying Angel of God, that he ſhall not do it hurt; for death is an advantage to that Soul which is ſprinkled with the Blood of Chriſt.

Though the Blood of Chriſt be the means of our Peace and Reconciliation with God, yet unleſs that Blood be ſprinkled on thy Soul, thou canſt find little peace there. And therefore the Apoſtle *Peter* ſpeaks not only of the Blood of Chriſt, but *of the ſprinkling of the Blood of Chriſt*, 1 Pet. 1. 2.

It is not enough that Chriſt hath ſhed his Blood, but there muſt be beſides the ſhedding of it, the ſprinkling of it. Chriſts Blood was ſhed upon the Croſs, yet all men are not reconciled unto God thereby. What is the reaſon? Surely, becauſe that Blood is not ſprinkled upon their Souls. For Peace and Reconciliation with God muſt be had, not only from Chriſts Blood poured out, but from *his Blood ſprinkled.*

Qu. *How is Chriſts Blood ſprinkled upon our Souls?*

Anſw. By Faith, applying the Blood of Chriſt to our own Souls comfort. Faith is the Hand of the Soul, and the Soul by Faith puts her hand into the wounds of Chriſt, takes of his Blood, and beſprinkles her ſelf therewith, applying the merits and the vertue thereof unto it ſelf, whence follows peace and reconciliation with God.

Obj. *I would willingly apply the Merits of Chriſts Death and Paſſion unto my ſelf, but Oh I am conſcious of ſo much unworthineſs, ſeeing nothing in my ſelf, why*

the

the Merits of Chriſts Death ſhould belong unto me, that I cannot, yea I dare not, apply them to my ſelf.

Anſ. It is good to be conſcious to thy ſelf of thine own unworthineſs, but not ſo as to be kept thereby from applying of Chriſt, and the Merits of his Death and Paſſion unto thy comfort. And truly, if thou wouldſt conſider, that God reſpecteth his own goodneſs, and not ours, in the offering of his Son; and that his Grace is every way moſt free, this conceit of thine unworthineſs can be no juſt Plea againſt the applying of Chriſt, with the benefits of his Death and Paſſion unto thine own Souls comfort. It ſhould rather be an incouragement unto thee; becauſe the more unworthy thou art in thine own ſight and ſenſe, the more worthy thou art in the account of Chriſt. The greateſt worthineſs that any Chriſtian can here attain unto, is to be ſenſible of his own unworthineſs.

Obj. 2. *My ſins are ſo many for number, and ſo hainous in their quality, that I cannot imagine that Chriſt ſhould belong unto me; and therefore dare not apply him, nor the benefits of his Death and Paſſion unto my ſelf.*

Anſw. The more ſinful thou art in thine own ſenſe and apprehenſion, the fitter thou art to cloſe with Jeſus Chriſt, and to apply the Merits of his Death unto thy ſelf. For in that gracious invitation of Chriſt, *Mat.* 11. 28. we find no other qualification put in, but a ſenſe of ſin; *Come unto me all ye that labour, and are heavy laden, and I will give you reſt*; where the Parties invited to come unto Chriſt, are ſuch as are ſenſible of, and thereupon groan under the weight and burden of their ſins; as the words in the *Greek* (κοπιῶντες & πεφορτισμένοι) properly ſignifie. And *Luk.* 5. 32. Chriſt profeſſeth, *He came not to call the righteous, but ſinners*; not ſuch as were *righteous* in their own conceit, but ſuch as were *ſinners* in their own ſenſe and apprehenſion, truly ſenſible of their own ſins. So that ſenſe of ſin is the only qualification requiſite to an application of Jeſus Chriſt.

Obj. 3.

Obj. 3. *I have often sinned against Knowledge and Conscience, and therefore fear I have committed that unpardonable Sin, the Sin against the Holy Ghost, and so dare not apply Christs Blood unto my self.*

Answ. Though the Sin against the Holy Ghost be a Sin against Knowledge and Conscience, yet every sin (yea every grievous sin) against Knowledge and Conscience, is not the Sin against the Holy Ghost; for they may be without malice of heart, which this cannot be: And therefore though thou hast often sinned against Knowledge and Conscience, yet if thou hast not sinned with a malicious heart; that is, thou hast not sinned meerly, because thou wouldst displease God, and grieve his Spirit, thou hast not committed the Sin against the Holy Ghost.

IV. *Having made thy peace with God, then make thy peace with men, by an hearty forgiving all who have wronged thee.* This is a Duty to be performed by thee in the whole course of thy life, as any occasion thereof is given, without which the Lord will not accept of any Christian service and sacrifice that thou offerest unto him: And therefore saith our Saviour, Mat. 11.25. *When thou standest praying, forgive, if thou hast ought against any:* For indeed, how canst thou ask God forgiveness of thy sins, when thou wilt not forgive man his offences against thee? How canst thou beg peace and reconciliation with thy Heavenly Father, when thou wilt not be reconciled on Earth to thy Brother? As therefore this Duty is to be performed by thee in the whole course of thy life, so especially in thy last sickness, for thereby thou mayst gain some comfortable ground in thine own Soul, of the forgiveness of thy sins committed against God; which our Saviour implieth in that expression of his, Mat. 6. 14. *If ye forgive men their trespasses, your Heavenly Father will also forgive you.* Wouldst thou then be assured of Gods mercy towards thee in the forgiveness of thy sins committed against him? Search narrowly into thy own Soul, and if thou canst

canst find thou dost as heartily forgive thy Brother, as thou dost desire forgiveness of God, then mayst thou assure thy self of Gods mercy to thee in the forgiveness of thy sins committed against him. So much is hinted to us in the fifth Petition of the Lords Prayer; *Forgive us our trespasses, as we forgive them that trespass against us*; which latter clause is added, partly to stir us up readily to forgive those who have wronged us; and partly to strengthen our Faith in the assurance of the forgiveness of our sins committed against God, from our readiness to forgive those who have wronged us; in that our forgiving of our Brother, is a Fruit proceeding from Gods forgiving us.

V. *Labour to clear up thine Evidences for Heaven*, that thou mayst upon good ground be able to say with the *Apostle* Paul, *I know that when the Earthly House of this Tabernacle is dissolved, I shall have a Building with God, an House not made with hands, Eternal in the Heavens.* The Scripture layeth down sundry clear Evidences of a true right and Title unto Heaven, as *Faith in Jesus Christ*; for saith our Saviour, *Joh.* 3. 16. *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have Everlasting Life*: And saith *John Baptist*, v. 36. *He that believeth on the Son, hath Everlasting Life*; that is, he is as sure of it, as if he were in actual possession of it. Another Evidence for Heaven is set down by the Beloved Disciple *John*, 1 Joh. 3. 14. *We know that we have passed from Death to Life, because we love the Brethren.*

Because many good Christians, and true Believers, are much troubled upon their Death-bed for want of assurance of their Interest in Christ, and of a better life after this. I shall lay down three considerations for their comfort and support.

1. *A man may have the Faith of Adherence, though he have not the Faith of Evidence, and Assurance.* For the better

better underſtanding whereof, you muſt know, there is a twofold *Faith*, as Divines diſtinguiſh; *viz.* The *Faith of Adherence*, whereby we roul our ſelves upon Chriſt, and reſt upon him and his Merits alone for Life, and for Salvation: And the *Faith of Evidence, and Aſſurance*, whereby we know and are aſſured of our Intereſt in Chriſt, and conſequently of our Right and Title unto Heaven. Now a man may have the *Faith of Adherence*, which is true Juſtifying Faith, that giveth us an Intereſt in Chriſt, and a Right to Heaven, and yet may want the *Faith of Evidence, and Aſſurance*; ſo that he knoweth not his happineſs. As the Child may truly hang about the Mothers Neck, or caſt it ſelf into her Arms, and yet receive neither Kiſs nor Smile from her; ſo a poor Soul may truly roul it ſelf upon Chriſt, caſt it ſelf into his Arms, and reſt in his Boſom (which is true Faith) and yet have neither Kiſs nor Smile from him; therefore far be it from thee to queſtion the truth of thy Faith, meerly for want of Chriſts ſmiling upon thee; or to queſtion thy *Faith of Adherence*, becauſe thou haſt not the *Faith of Evidence, and Aſſurance.*

2. *Aſſurance of our Intereſt in Chriſt, and of our future happineſs, though it be requiſite to the Conſolation of a Chriſtian, yet not to his Salvation*; though to his comfort, yet not to his ſafety; his condition may be ſafe, though not very comfortable at preſent: for a Chriſtians ſafety doth not at all depend upon his aſſurance, but upon his Faith. That Chriſtian that can by Faith roul himſelf upon Chriſt, caſt himſelf into his Arms, reſting upon his Merits alone for Life, and for Salvation, his ſtate and condition is ſafe, though he hath not that aſſurance which he doth deſire: for the promiſe of Life and Salvation is made to Faith, and not to aſſurance; the Tenour of the Goſpel is, *Believe, and thou ſhalt be ſaved*; as Joh. 3. 16. *God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have Everlaſting Life.* It is not ſaid, that whoſoever hath aſſurance of his Intereſt in Chriſt, and of Eternal Life and Salvation, but *whoſoever believeth in Chriſt ſhall be ſaved.* This conſideration may revive many drooping ſouls, who though

though they do renounce all confidence in themselves, and in any righteousness of their own, and place their whole confidence upon the Righteousness of Jesus Christ, and the Merits of his Death and Passion, yet have no comfortable assurance in their own Souls of their Interest in Christ, or of their Eternal Life and Salvation; let such know, that their condition may be good and safe for all that.

3. *Assurance of Salvation is not so ordinary as many Christians do imagine*; for indeed they are but few Christians who do here attain to a clear Evidence and full assurance of their Salvation; such whom the Lord here calleth forth to hard services, or great sufferings, to them he is pleased many times to give some clear Evidence and assurance of their Eternal Life and Salvation, for their better comfort and surport. Thus many *Martyrs* have expressed their full assurance of a better life after this; whereas such a measure is not usually granted to ordinary Christians, their Tryals being but Fleabites in comparison of the others.

IV. Then especially act the Graces of Gods Spirit in thee: As,

1. *Thy Faith*, which is a Grace of special use to thee so long as thou livest in this world, but most of all at thy last Sickness, and in the time of Death; therefore then especially be often actuating and exercising thy Faith in Jesus Christ; with the Eye of Faith look upon Christ hanging upon the Cross, there offering up his Life as an All-sufficient Sacrifice, and full satisfaction to Gods Justice for thy sins, and cast thy self into the Arms of Jesus Christ, resting upon his Merits alone for Life, and for Salvation; with a disclaiming of all confidence in thy self, or any righteousness of thine own, place thy whole confidence upon the Righteousness of Jesus Christ, and upon the Merits of his Death and Passion.

2. Then especially act *thy zeal for Gods glory*, by giving good counsel to those who are about thee, or come to visit thee; it is the last time thou canst do any thing for God in this world, therefore then shew thy love

love to him, and zeal for his Glory, by calling upon others to fear him, and serve him, by a conscionable discharge of the duties of their Places, Callings, and Relations; perswade them to mind the things of this world less, and the things of Heaven more; to *prize health*, and *improve it* for the good of their Souls; to lay up a *Stock* of *Graces* and *comforts* against the evil day, and to get their Evidences for Heaven clear, before they be cast upon their Death-beds. Words of dying men are of most efficacy and authority; and therefore improve thy dying speeches to the Glory of God, and the good of thy Neighbour. Thus our blessed Saviour, when he was to leave the world, shewed his zeal for Gods glory, and love to his Disciples, in leaving with them many precious counsels, comforts, and exhortations; and the Apostle *Paul* being aged, and knowing the time of his departure was at hand, called for the Elders of the Church of *Ephesus*, and leaves with them many excellent and weighty exhortations.

3. Act thine *Obedience*, by resigning up thy self unto the Will of God, to be at his dispose, either for life or death: As thou must not be unwilling to die when God calleth thee, so neither must thou be over-eager to die before he call thee; thou mayst not desire Death out of discontentment of mind, because of some present miseries and afflictions which lie upon thee; nay, thou mayst not *absolutely* wish to die, out of a desire to be rid of thy sins, and to be with Christ, but it must be with a submission to the Will of God, if he see it meet and convenient for thee; though *Paul* knew it were *far better* for him to die than to live, yet did he not desire death *absolutely*, but with a submission to the Will of God.

VII. *Be frequent in reading the holy Scriptures*, or cause them to be frequently read unto thee; for there thou shalt find,

1. Examples of Gods Mercy shewed to the afflicted.

2. In-

2. Instructions how to bear and improve thy present Visitation.

3. Comfortable promises of support under the sorest Tryals. And know for certain, that one Promise in the Book of God will be more effectual to yield thee comfort on thy Death-bed, than all the counsel of thy Friends that shall be then about thee.

VIII. *Be often lifting up thine heart to God in Prayer.* And when through weakness of body, and faintness of spirit, thou art not able to pour out thy Soul in any set and solemn Prayer, send up some short Ejaculatory Prayer unto God, as that of the poor Publican, *Lord, be merciful to me a sinner*, Luke 18. 13. And also that of the poor man, *Lord, I believe, help thou my unbelief*, Mark 9. 24. And that of the Apostles, *Lord increase my Faith*, Luke 17. 5. And that of *Stephen*, *Lord Jesus receive my spirit*. These Ejaculations going from the heart, they are acceptable and pleasing unto God; let us therefore, as *Austin* adviseth us, endeavour to die praying, by a frequent breathing forth of these or such like Ejaculatory Prayers.

IX. *Be often resigning up thy Soul into the hands of God*, saying with our blessed Saviour, *Father, into thy hands I commend my spirit*. Little Children, for the most part, desire to die in their Fathers Bosom, or upon their Mothers Lap; even so shouldst thou be in the hour of death, cast thy Soul into the Arms of thy Heavenly Father, and rest in the Bosom of Jesus Christ.

CHAP.

CHAP. XXIII.

Of the common Mueual Duties betwixs Husband and Wife.

HAving ſhewed the *general* Directions which appertain to Chriſtians as Chriſtians;

I come now to the *particular* Duties which appertain to thee in thy ſeveral and diſtinct Relations. For it is not ſufficient that thou make Conſcience of the *general Duties* of *Chriſtianity*, but thou muſt alſo be conſcionable in the performance of the *particular Duties* of thy ſeveral Relations, whereby much good is both mutually communicated one to another, and received one from another. Whereas the Apoſtle *Paul*, in ſetting down the ſeveral Duties of Relations, doth ſtill bring them under three Heads: viz. *Husbands and Wives, Parents and Children, Maſters and Servants.* I ſhall follow his Method, ſhewing the Duties of each of theſe.

For the Duties of *Husband and Wife*, they may be drawn to two Heads.

1. Such as are common to both.
2. Such as are proper and peculiar to each, ſeverally.

The common and Mutual Duties are theſe.

I. *A loving affection of one to another.* I call this a Mutual Duty: becauſe as the Husband is to love his Wife, ſo the Wife is to love her Husband. Love is a Duty which every Chriſtian oweth to another; *Love thy Neighbour as thy ſelf*, ſaith our Saviour, *Mat.* 22. 39. Where by *Neighbour* is meant every Man, every Woman; ſo that we are bound to love every one, even our Enemies, for Chriſts ſake. But the nearer any are knit together, the more they are bound to this Duty of Love, and to abound therein. Now who are ſo nearly

knit together as Husband and Wife; and therefore there ought to be a Mutual loving affection between them, and that love which one ſheweth to the other, will ſtir up the other to requite that love again; ſo as there is nothing loſt by love.

II. *Outward concord and agreement.* This ſhould be, *as far as is poſſible, with all men,* Heb. 12. 14. but more eſpecially between Husband and Wife, who are ſo nearly knit together. For without concord and agreement between Husband and Wife, what comfort can either find in their houſe? The truth is, every one lives more or leſs comfortable in his houſe, as there is concord and agreement there.

For the better preſerving of concord and agreement betwixt Husband and Wife, take theſe few Directions.

1. *Labour to ſuppreſs and keep down all furious Paſſions*, which do uſually occaſion diſcord and diſſention; eſpecially when one is paſſionate, it will be the wiſdom of the other to act patience, and to expreſs a ſpirit of meekneſs: for when both are hot and angry together, then the fire of contention is like to increaſe to ſuch a flame, as will not ſuddenly be quenched. And therefore I would commend this Rule to Married perſons, *To beware of being both angry together*; but rather let one be to the other like *Davids* Harp, to appeaſe *Sauls* fury.

2. *Though the fire of contention be kindled at home, yet let it not break forth into thy Neighbours houſe*, but be ſure thou keep it within thine own walls. For it is found by too frequent experience, that differences between Man and Wife, being once divulged, are more hardly made up.

3. *When any difference is riſen, let each ſtrive who ſhould firſt ſeek after peace and reconciliation*, for theirs is the glory who firſt begin. I have read that there was ſometimes a variance between two famous Philoſophers, *Ariſtippus* and *Æſchines*, *Ariſtippus* at length cometh to *Æſchines*, and ſeeks for peace and reconciliation; and withal ſaid, *Remember, though I am the Elder, and the Party wronged, yet I ſought the peace*: *True*, ſaid Æſchines,

Æschines, and for this I will ever acknowledge thee the worthier man, for I began the strife, but thou the peace. But how many of us come short of *Aristippus* (though an Heathen Philosopher) in this particular, thinking it a disgrace, first to seek after peace and reconciliation?

III. *Another Mutual Duty which Husband and Wife owe one to another, is Prayer.* They ought to pray one for another: In a conscionable performance whereof, may Husband and Wife be helpful each to other, in all things needful to either of them; it being the means which the Lord hath sanctified for obtaining of every good thing, both for our selves, and others. It is recorded of *Isaac*, That *he intreated the Lord for his Wife, because she was Barren, and the Lord was intreated of him*, Gen. 25. 21. That is, the Lord heard his Prayer, and granted his request.

IV. Another Mutual Duty is, *A provident care of one anothers Souls.*

1. If a Believing Husband, or Wife, be Married to an Unbeliever, they ought to use all the means they can to win the other. And if either of you shall be a means of the conversion of the other, how intirely will it knit your affections one to another?

2. If both Husband and Wife be in the state of Grace, they should be watchful one over the other, as to prevent sin in one another, so to redress it the best way they can when either of them are fallen thereinto, by seasonable admonition, yea, and reproof also, if admonition will not serve. Herein Husband and Wife should more respect the Mutual good of one another, than fear the giving of offence.

And it is likewise a special Duty incumbent upon Husband and Wife, to help forward the growth of Grace in each other; as by a frequent conferring together of good things, especially of what they hear in the publick Ministery of the Word; so likewise by a constant performing Family-duties, especially *Prayer*. Though this Duty appertain chiefly to the Husband, yet the Wife ought to put her Husband in mind thereof, if he forget it; and to stir him up, if he be backward.

V. Another Mutual Duty is, *To conceal and cover the infirmities of one another.* There is no Man or Woman without their infirmities; it will be therefore your wiſdom to conceal the ſame, ſo far as you can with a good Conſcience. And truly this is one ſpecial act and exerciſe of Love, to ſeek to cover and conceal the infirmities of thoſe whom they love. How blame-worthy then are they who take all occaſions to ſpread abroad one anothers infirmities, and many times belye one another? This fault is ſo much the greater in two eſpecial reſpects.

1. Becauſe the Husband and Wife know more of one anothers infirmities; and therefore if they be ſo ill-minded, can more diſcredit and defame one another, than any other.

2. Becauſe, of all other parties, they are moſt bound to conceal one anothers infirmities, by reaſon of their near Union.

CHAP. XXIV.

Of Husbands Duties to their Wives.

HAving ſhewed the common Mutual Duties appertaining both to the Husband and the Wife, I come now to the ſpecial and particular Duties belonging to each of them ſeverally.

And firſt of the Duties of the *Husband*, all which may be comprized under this one word *LOVE*; for we find that often expreſly ſet down and mentioned, as the chief Duty of the Husband, *Eph.* 5. 25, 33. *Col.* 3. 19.

The particulars in which an Husband ought to expreſs his love to his Wife, are theſe, and ſuch like.

1. *By honouring her as his Companion and Yoke-fellow.* The *place* whence the Woman was taken, viz. *his ſide*, where his heart lay, implieth as much; for ſhe is as the *heart* in the body, far more excellent than any other Member under the Head, and almoſt equal to the Head. It is obſerveable, that when the Woman was made,

made, ſhe was not taken out of the *Mans Head*, becauſe ſhe was not to rule over him; nor out of *his Feet*, becauſe ſhe was not to be ſubject to him, as a Slave, or Servant; but out of *his Side*, that he might take her as his Yoke-fellow and Companion; which he ought to do, conſidering they are Joynt-partakers of many ſpecial Prerogatives which are common to both, being *Joynt-Parents* of the ſame Children, *Joynt-Governours* of the ſame Houſhold, *Joynt-partakers* of the ſame Goods, (in regard of the uſe of them) and *Joynt-Heirs* of the Grace of Life, as the Apoſtle *Peter* ſpeaketh, 1 *Pet.* 3. 7.

2. *By delighting in her.* This the Wiſe Man commendeth, Prov. 5. 19. *Let her be as the loving Hind, and pleaſant Roe; let her Breaſts ſatisfie thee at all times, and be thou raviſht always with her love*; that is, be thou Enamoured with her, even to delight. And truly, if a Man exceed not the bounds of Civility and Sobriety, his affection towards his Wife cannot be too great. Haply thy Wife is not ſo beautiful, nor ſo delightful in her ſelf, as ſome other Women are: Yet as Parents love and delight in their Children, not ſo much becauſe they are comely, witty, or the like, but becauſe they are *their* Children; ſo thou oughteſt to delight in thy Wife, not ſo much becauſe ſhe is beautiful, wiſe, or the like; but becauſe ſhe is *thy Wife*, even the Wife which the Lord hath allotted unto thee, believing her to be the fitteſt Wife for thee, with whom thou oughteſt to reſt ſatisfied.

3. *By treating her mildly.* The Husband muſt ſhew himſelf mild and gentle in all things towards his Wife. This mildneſs is urged by the Apoſtle under the contrary Vice, *Bitterneſs*; for, ſaith he, *Husbands love your Wives, and be not bitter againſt them*, Col. 3. 19. Where bitterneſs is oppoſed to mildneſs, gentleneſs, familiarity, and the like. So that both the ſpeech and carriage of the Husband towards his Wife, muſt be with much mildneſs and gentleneſs: If he inſtruct her, it muſt be with all meekneſs and mildneſs; if he command any thing to be done, it ſhould be by way of intreating; he ſhould not be too peremptory in commanding; if he reprove

her, it must be with all mildness and meekness that may be.

Quest. *Whether an Husband may lawfully strike, or beat his Wife?*

Ans. Though the Husband hath some authority over his Wife, yet it doth not appear, that he hath any power or liberty thereupon to beat her.

1. For first, we find it neither commanded, nor commended to us in the Scriptures, there being neither Precepts nor President for the same.

2. What fruit can be expected from an Husbands beating of his Wife? but a return of blows, and scratches, to the utmost of her strength. For this is most certain, that if a man who hath no authority over another strike him, he will turn against him, and do him all the mischief that he can. Now therefore there being no ground to perswade Wives, that their Husbands have such authority over them, as to strike them for their faults; what hope is there that they will patiently bear it, and be bettered by it? or rather, is it not more likely, that they will not only rise against them; but if they can, over-master their Husbands, and ever after cast off all subjection to them?

CHAP. XXV.

Of the Duties of Wives.

HAving shewed the Duties of Husbands, in reference to their Wives, I come now to shew the *Duties of Wives* towards their Husbands.

As the main duty on the Husbands part was *Love*, so the main duty on the Wives part is *Subjection*, *Eph.*5.22. under which many particulars are comprized.

The Subjection of the Wife to the Husband, implieth two things.

1. That she acknowledge a Superiority in her Husband.

2. That she put in practice such duties as do issue and flow

flow from the acknowledgment of that Superiority.

I. The former is not only a Duty, but the ground of all other Duties whatſoever; for till the Wife be fully ſatisfied about the Superiority of her Husband, no Duty will be performed by her as it ought. Therefore Wives ought to learn this point in the firſt place, viz. *That their Husbands are their Superiours*; which clearly appeareth,

1. *By the Order of Creation.* The Man was firſt created, and thereupon had the *Birth-right.*

2. *By the Inſtitution of God*, who ſaid to the Woman, *Thy deſire ſhall be ſubject to his, and he ſhall rule over thee*, Gen. 3. 16.

3. *By the names and titles given in Scripture to the Husband*, which do imply a Superiority in him; as *Lord*, 1 Pet. 3. 6. *Guide*, Prov. 2. 17. *Head*, 1 Cor. 11. 3. *&c.* I grant indeed there is but a very little diſparity, and ſmall inequality between Husband and Wife, being both Governours of the ſame Family, Parents of the ſame Children, and *Heirs together of the Grace of Life*; yet God having ſo expreſly appointed ſubjection on the Wives part, it ought to be acknowledged.

II. As the Wife ought to acknowledge and yield a Superiority in her Husband, ſo ſhe ought to put in practice ſuch duties as do iſſue and flow from the acknowledgment thereof; which may be branched into three particulars.

1. *Honour.* This God requires of all Inferiours towards their Superiours, in the fifth Commandment; and therefore is a duty incumbent upon all Wives, in reference to their Husbands, who are their Superiours, as being their Lords, Guides, and Heads. This honour Wives ought to expreſs.

1. By their *inward eſteem* of their Husbands, accounting them worthy of honour for their place ſake, becauſe they are *their Husbands*, whether they be richer, or poorer; elder, or younger than themſelves.

2. By their *outward reſpect*, which they ſhould manifeſt, both by their Reverend carriage, and ſpeech, giving them ſuch Titles as ſignifie Superiority, and ſavour of reſpect.

3. Another Branch of the Wives ſubjection, is *Meekneſs*;

neſs; which ſhe ought to ſhew, as in a quiet taking of reproof from her Husband, ſo in being willing to be adviſed by her Husband, and ready to follow his good advice: yet if the Wife hath a clearer ſight, and ſeeth better than her Husband what God hath commanded, though ſhe may not *uſurp Authority over her Husband*, yet ſhe may, and muſt in all humility, perſwade and adviſe him to that which is good. And happy is that Husband (if he can ſee his own happineſs) in whoſe Boſom the Lord hath laid ſo good a Counſellor.

4. Another Branch of the Wives ſubjection, is *Obedience*; and indeed this is the principal part of that ſubjection which the Apoſtle requireth of Wives to their Husbands; *Wives, ſubmit your ſelves unto your own Husbands*, Epheſ. 5. 22. And the Apoſtle *Peter* commands this duty unto Wives, by the example of *Sarah, who obeyed* Abraham, 1 *Pet.* 3. 6.

Wives ought to manifeſt their obedience to their Husbands.

1. In a ready and willing doing of what their Huſbands require of them, ſo far as lawful and reaſonable, as is afterwards expreſſed.

2. In a forbearing to do things which appertain to their Husbands authority, without their particular, or at leaſt general conſent. For the kind of obedience which the Wife is to yield to the Husband, the Apoſtle ſets it down in two expreſſions; *As unto the Lord*, and *in the Lord*, Eph. 5. 22. Col. 3. 18.

The former hints unto us, that the Wives obedience muſt be a *Conſcientious Obedience*; that is, in *obedience to God*, to his Ordinance and Commandment, who requireth it of them; ſo that it muſt be in Conſcience of the Ordinance of God, and in obedience to his Command; and thus will their obedience to their Huſbands be an acceptable ſervice unto God.

The latter expreſſion, *in the Lord*, hints unto us, that the Wives obedience muſt be in all lawful commands, not extending to any thing againſt the Will of God: ſo that if Husbands command any thing againſt the revealed Will of God, their Wives are not bound to obey them: for their Husbands power is ſubordinate to the

Power

Power of God, and the ſubordinate power muſt ever yield to the Supreme Power: And therefore if Wives ſhall out of reſpect to, or fear of their Husbands, yield obedience to any unlawful command, doing that which is evil, their Husbands command will be no good Plea, much leſs ſufficient excuſe for them.

CHAP. XXVI.

Of the Duties of Parents.

HAving ſhewed the Duties of Husbands and Wives, I come now to ſhew the Duties of *Parents and Children.*

The Duties of *Parents*, in reference to their Children, are theſe.

I. *To ſee that they be admitted into the Church by Baptiſm in convenient time*; that is, within ſome few days after they are born.

II. *To train them up in the fear and nurture of the Lord.* This Duty the Apoſtle *Paul* in ſpecial preſſeth upon Parents, Epheſ. 6. 4. *Ye Parents*, ſaith he, *bring up your Children in the nurture and admonition of the Lord.* Let your main care be, not how to make them *Rich*, but *Religious*; how to work the ſincere fear of God into their Souls, that as God of his infinite goodneſs hath made them your Children by Natural Generation, ſo you ſhould ſtrive and endeavour to make them his Children, by a godly and Religious Education. *Auſtin* in his fifth Book of Confeſſions, ſpeaking of his Mother *Monica*, ſaith, *Majori ſolicitudine me parturiebat ſpiritu, quam carne*, &c. *That ſhe travelled with greater care, and ſtronger pain for his Spiritual Birth, than for his Natural Birth.* And truly the like care and pains ſhould be in all Parents towards their Children: Not thinking it ſufficient that they have brought them up to ſome good Trade, whereby they may live another day; but they muſt likewiſe bring them up in the fear of God, teaching them ſo to ſerve him here, that they may live with him Eternally in the Heavens. For

For your better help herein, take these few *Directions.*

1. *Instruct them in the Principles of Religion, by teaching them some good Catechism,* which should be frequently, if not daily performed, though but a very little at once, to prevent weariſomneſs in your Children.

Qu. *How ſoon ſhould we begin to teach our Children?*

Anſw. When they are able to learn any thing that is evil, it is high time to teach them ſomething that is good. *Solomon* ſaith, *when he was young and tender, his Father taught him,* Prov. 4. 3, 4. And that his Mother did ſo too, you may read in the laſt Chapter of the Book of *Proverbs.*

2. *Betimes inſtruct them in the Practical Part of Chriſtianity,* by calling upon them frequently to read the Scriptures; daily to offer up a Morning and an Evening Sacrifice of Prayer and Praiſe unto God; conſtantly to give thanks before and after Meals, carefully to avoid all known ſins, and diligently to perform every known duty, and that out of Conſcience. This the Lord commendeth in *Abraham, I know him,* ſaith God, *that he will command his Children, and his Houſhold after him, to keep the way of the Lord, to do Juſtice and Judgment,* Gen. 18. 19.

3. *Bring them with you to the Publick Ordinances of God, ſo ſoon as they can remember any thing which they hear.* When *Joſhua* read the words of the Law before the Congregation of *Iſrael,* it is expreſly ſaid, *That the women, and the little ones, were amongſt the men,* 8. 35.

4. *Examine your Children at home of what they have heard in the Publick Congregation,* and labour to make it more clear and plain to their underſtanding.

5. *Be often ſpeaking before them of the great things the Lord hath done for his Church and People, both of old, and in your days.* This the Lord commanded the *Iſraelites* Parents to do to their Children, which we find accordingly practiſed by them, *Joſh.* 4. 6. As Children generally have good memories, ſo they are excellent at the remembring of ſtories.

6. *Be Patterns of Piety and Godlineſs unto your Children.* For the truth is, there is great force in Examples

to

to draw others either to good or evil. And it is uſually the diſpoſition of Children to follow their Parents; and therefore how doth it concern Parents to look to their ways and courſes, eſpecially how they behave themſelves before their Children, who are much inclined to follow their example? Oh that all Parents would ſeriouſly think of this, that the conſideration hereof might reclaim them from all looſe and wicked courſes, leſt by their evil example they make their Children twofold more the Children of Hell, than they were by Nature!

7. *Be ſure you forget not daily to pray to God for them,* eſpecially that he would indue them with his ſaving, ſanctifying Graces; that as they grow in years, ſo they may grow in Grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt. And for your incouragement know, that *Children of many Prayers ſeldom miſcarry.* Parents are generally careful to lay up wealth and riches for their Children, Oh that they would be as careful to lay up a ſtock of Prayers for them in Heaven, which will queſtionleſs prove their Childrens beſt portion!

O that all Parents would thus endeavour to bring up their Children in the fear and nurture of the Lord, that as they were inſtruments to beget them in *the fleſh*, ſo they might be inſtruments to beget them in the *Faith!* which is the main duty incumbent upon Parents, in reference to their Children.

III. Another duty is, *To provide for the Bodies of their Children, as well as for their Souls.* This the Apoſtle intimateth, 1 *Tim.* 5. 8. where he ſaith, *If any provide not for his own, and eſpecially for thoſe of his own houſe, he is worſe than an Infidel*; *viz.* in this point, becauſe he by the light of Nature knoweth this to be a duty. But yet beware of with-holding thy hand from works of Charity, becauſe of many Children; nay rather, the more Children thou haſt, the more liberal thou oughteſt to be, that ſo the Lord may double his bleſſing upon thee, and thine; for the *ſeed of the merciful*, ſaith the Pſalmiſt, *are bleſſed*, Pſal. 37. 26. And ſaith the Apoſtle, *He that ſoweth bountifully, ſhall reap bountifully*, 2 Cor. 9. 6.

IV. It

IV. It is the duty of Parents *to rebuke their Children when they do amiß*, whereby you may both free your ſelves from the guilt of your Childrens ſin, and prevent much evil in your Children. For queſtionleſs the want thereof, is one ſpecial cauſe of ſo much wickedneſs and profaneneſs in many Children.

V. *When reproof prevails not, you ought to correct them for their faults.* This duty the Scripture often preſſeth upon Parents, Prov. 19. 18. *Chaſten thy Son while there is hope, and let not thy Soul ſpare for his crying*; or, as the Original properly ſignifieth, *Let not thy Soul ſpare to his deſtruction.* Intimating, that the Fathers ſparing of his Child, may tend to his deſtruction; or, as we uſe to ſay, *bring him to the Gallows.* So that too much Lenity, may prove the greateſt cruelty in the iſſue. An Ancient Father in the Church relates a ſad ſtory of a Youth, whoſe uſual cuſtom it was, upon any thing that croſſed him, to curſe and blaſpheme; and not being duly corrected for the ſame, he continued in that wicked courſe to his dying day; and as the ſtory noteth, the Devil was ſeen to carry him away. But herein two extreams are carefully to be avoided, viz. *Lenity*, and *Severity*. As Parents ought not to be *too indulgent* towards their Children, which was *Eli*'s fault, for which ſore Judgments befel both him and his Children; ſo neither ſhould they be *too ſevere* in correcting their Children, as ſome are, having no reſpect either to the fault, age, or diſpoſition of their Children: Therefore the Apoſtle giveth this dehortation unto Parents, *Not to provoke their Children unto wrath*, Eph. 6. 4.

VI. Another duty is, *To bring up their Children in ſome honeſt Calling*, it being the ordinary means, as to prevent idleneſs, which is the bane of Youth, ſo to inable them to live in the world, and to be ſerviceable to the Kingdom wherein they live. In the choice of a Calling, reſpect ſhould be had, as to the Childrens ability, and fitneſs, ſo to their diſpoſition, and inclination, carefully obſerving to what Callings they are moſt diſpoſed.

VII. *To provide fit Matches and Marriages for their Children*; it being the means the Lord hath ſanctified for

for the keeping their bodies chaſt and undefiled. This the Lord gave in commandment to his people of old, by his Prophet *Jeremy*, chap. 29. 6. ſaying, *Take wives to your Sons, and give your Daughters to Husbands.* In the choice of a Husband or Wife, the Parents ought to have greater reſpect to Piety and Prudence than to wealth and Riches, for thereby ſhall they procure much happineſs to their children in their Marriages.

CHAP. XXVII.

Of Childrens Duties.

HAving ſhewed the duties of Parents towards their children, I come now to ſhew the Duties of *Children* in reference to their *Parents*; which may be brought to three heads, *viz.*

1. *Obedience.*
2. *Honour.*
3. *Gratitude.*

1. *Obedience.* This is often preſſed in Scripture as the main and principal duty of children in reference towards their Parents. Their Obedience ought to be expreſſed,

1. By a chearful yielding to their precepts and commands, readily doing what they require of them, and that *for Conſcience ſake*, even to the command of God, who requireth this duety at their hands; for ſaith the Apoſtle, *Col.* 3. 20. *Children obey your Parents in all things, for this is well pleaſing to the Lord.* And again, *Epheſ.* 6. 1. *Children obey your Parents in the Lord, for this is right*, in the former place it is κατὰ πάντα *in all things.* In the latter it is ἐν κυρίῳ *in the Lord*; where by is applied that childrens obedience muſt be in all things honeſt and lawful, agreeable to the Word of God; ſo that if their Parents ſhould command them to do any thing contrary to the Word of God, they muſt therein obey God, and not their Parents. For children are no further bound to obey their earthly Parents than

than may ſtand with obedience to God their Heavenly Father.

2. Children ought to expreſs their obedience to their Parents, *in hearkening to their good inſtructions.* It being the duty of Parents to inſtruct their Children, it muſt needs be the duty of Children to hearken unto, and to obey their good inſtructions, which *Solomon* much preſſeth upon children; *My Son*, ſaith he, *hear the inſtruction of thy Father, and forſake not the Law of thy Mother*, Prov. 1. 8. As children ought to hearken to the good inſtruction of their Parents in all things, ſo more eſpecially in two things.

1. *In the choice of their Callings.*
2. *In the choice of their Matches.*

1. The former is commended in the Scripture by the approved practice of godly children, as of *Jacob, Samuel, David*, and others. And truly, in regard that Parents are the means of bringing up their children in the world, till they are fit for Callings, and that not without much care and coſt, is it not moſt meet and juſt that their counſel and advice ſhould be taken in the choice of their Calling, and courſe of life? And as in their Callings, ſo likewiſe in their *Marriages*, and not to marry without their conſent, which the very light of Nature teacheth, and God himſelf commandeth, when he layeth a charge upon Parents, to *give their Daughters to Husbands, and to take Wives for their Sons*, Deut. 7. 3. which doth neceſſarily imply, that children ought not to take unto themſelves Wives or Husbands *without*, eſpecially *againſt* their Parents conſent. And therefore ſuch children as ſhall adventure to joyn themſelves in Marriage without their Parents conſent, how can they expect a bleſſing from God upon them? Yea, they have rather cauſe to fear the Curſe of God upon them, and their Poſterity. How did the Curſe of God fall upon *Eſau*, and his Poſterity, becauſe he Married againſt the conſent of his Parents, *taking unto himſelf Wives, which were a grief of mind unto* Iſaac *and* Rebeccah? *Gen.* 26. 34, 35.

II. Another duty which children owe unto their Parents, is, *Honour and Reverence.* This the Lord in expreſs

preſs terms requireth of all children in the fifth Commandment, *Honour thy Father, and thy Mother*, Exod. 20. 12. This Honour and Reverence children muſt manifeſt.

1. *By their modeſt ſilence before their Parents*, not forward to ſpeak in their preſence without leave from them.

2. *By their humble ſpeeches*, ſpeaking unto them ſubmiſſively and reverently; giving them fitting Titles, as *Father, Sir*, and the like.

3. *By their reſpective carriage*, which they ſhould ſhew by uncovering their heads, bowing their body, ſtanding up before them, with the like. *Joſeph*, though highly advanced, yet when he appeared before his Father, with his two Sons, the Text ſaith, *He bowed himſelf with his face to the Earth.* Yea, though his Father was blind through age, and therefore could not ſee what reſpect his Son ſhewed to him, yet notwithſtanding he bowed to the very ground. And when *Solomon* heard of the approach of his Mother, the Text ſaith, *He roſe from the Throne to meet her, and bowed himſelf unto her, and ſet her at his right hand*, 1 King. 2. 19. and all this in token of his reverence, and to give good example unto others.

III. Another duty which children owe to their Parents, is *Gratitude*, a thankful requital of their love, and care, which the Apoſtle in expreſs terms requireth of all children; namely, *to requite their Parents; for that*, ſaith he, *is good and acceptable before God.* This requital may, and ought to be manifeſted ſeveral ways. As,

1. *By relieving them according to their need, if God give ability.* *Joſephs* practice herein is ſet before us as a Pattern, who being in proſperity, and his Father in want, firſt ſent him Corn freely out of *Ægypt*, and afterwards ſent for him into *Ægypt*, and there furniſhed him plentifully with Corn, and all other needful things; inſomuch that the Text ſaith, Joſeph *nouriſhed his Father, and his Brethren, and all his Fathers Houſhold with Bread; according to their Families*, Gen. 47. 12. And it is recorded of *Ruth*, that ſhe did not only Glean for *Naomi* her Mother-in-law, but having food given her by

by *Boaz* servants for her refreshment, *she reserved part thereof, and gave it to her Mother*, Ruth 2. 18. I have read of a Daughter, whose Father being sentenced to be famished to death, and thereupon none being suffered to bring him Meat, she gave him suck with her own breasts. How blame worthy then, yea and unnatural are such Children, whose Parents being poor, and themselves able to relieve them, do notwithstanding suffer them to want things needful? Saint *John* saith, *That the love of God dwelleth not in him, who shutteth up his bowels of compassion from his brother*, 1 John 3. 17. How then can it dwell in that Child, who shutteth up his bowels of compassion against his own Father or Mother? who having not onely a sufficiency, but also an affluency of worldly things, suffers his Parents to want necessaries.

2. *By loving their Parents.* And truly that love which Parents bear unto their Children, and have manifested by bringing them up in the world, should by the Law of equity stir up in Children a love to their Parents; for love deserveth love.

3. By concealing and covering their infirmities, which will evidence the truth of their love to their Parents, and procure Gods blessing upon them. *Shem* and *Japhet* we read were blessed for this, because they would not behold the nakedness of their Father, when being drunken he lay uncovered in his Tent; and *Cham*, for discovering and making known his Fathers nakedness, was cursed of God. As therefore children would avoid *Chams* curse, let them carefully shun *Chams* sin, forbearing to *blazen* abroad their Fathers infirmity.

CHAP. XXVIII.

Of the Duties of Masters.

THe last Head of Family relations is *Master* and *Servants.*

The Duties of Masters in reference to their Servants, may be brought under two Heads.

2. Such

1. Such as concern the Bodies of their Servants.
2. Such as concern the Souls of their Servants.

The Duties of Maſters, in reference to the Bodies of their Servants, are

1. *To provide fitting raiment for them, ſuch as may fence them againſt the extremity of the weather.* I mean, if by agreement they are bound to find them apparel, as is the condition of moſt Apprentices.

2. *To give them wholſome and ſufficient food.* As their food muſt be *wholſome*, for the preſervation of their health, ſo *ſufficient* for the encreaſe of their ſtrength, that they may be the better enabled with chearfulneſs to do their Maſters ſervice.

3. *To afford them Phyſick when they are ſick.* For Maſters are commanded *to give unto their Servants that which is juſt and equal.Col.*4.1. And is it not juſt and equal that thoſe ſervants who labour for their Maſters in the time of their health, ſhould be cared for by their Maſters in the time of their ſickneſs? The *Centurions* care for his ſick Servant is left upon record for our imitation, who uſed the beſt means he knew for his Servants recovery; which was to go unto Chriſt, *Mat.* 8. 6. The humanity of this *Centurion being a Gentile*, may be a witneſs againſt the inhumanity of many Chriſtians, who take little care for their ſick Servants.

4. *Not to oppreſs them with labour, by over-working them*, requiring more of them than they are well able to perform, This would be cruelty in a man to his beaſt, much more in a Maſter to his Servants. Indeed the *Ægyptians* dealt ſo cruelly with the *Iſralites, that they groaned under their burthens, whoſe groans aſcended unto the ears of God, who thereupon came down to deliver them from their bondage*, Exod. 3. 7, 8. And let Gods hearing the cry of thoſe oppreſſed Servants, and revenging them of their Oppreſſors, make all Maſters beware of laying heavy burthens upon their Servants, requiring more of them than they are well able to perform, leſt their groans aſcend up unto God.

5. *To pay them their wages when it is due, without delaying it, or defrauding them of any part thereof.* It is reckoned in Scripture as a crying Sin, to keep back and

with-hold the Labourers, or Servants wages; a ſin that crieth unto God for vengeance, who is the Poor's avenger, and as he taketh ſpecial notice of their wrongs and oppreſſions, ſo will he take care to avenge the ſame.

II. The Duties of Maſters in reference to the Souls of their Servants are,

1. To inſtruct and Catechiſe their Servants in the Principles of Religion. For, if it be a duty incumbent upon all Maſters of Families to provide for the nouriſhment of the bodies of their Servants, how much more then ſhould they be careful for the nouriſhment of their Souls? yea let all Maſters of Families know, that they are as expreſly charged to teach and Catechiſe their Servants, as the Miniſter is to inſtruct his Flock; witneſs Gods command to the *Iſralites*, *Thou ſhalt talke of my Laws when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up*. Deut. 6.57. And God hath manifeſted his approbation thereof, by commending *Abraham* for his practice therein, *Gen.* 18. 12.

2. *To cauſe the Scriptures to be frequently read in the Family.* We read that under the Law the people of *Iſrael* were commanded to cauſe the words of the Law to be written upon the Poſts of their Houſes, to the end they might be frequently read by every one in the Houſe. And ſaith the Apoſtle *Paul*, *Let the word of Chriſt dwell in you*, Col. 3, 16. By the *Word of Chriſt*, the Apoſtle meaneth the Doctrine of the Goſpel, which was publiſhed by Chriſt, and is contained in the Old and New Teſtament. *Let this word*, ſaith the Apoſtle, *dwell in you*, that is, be ye much imployed in the reading thereof, as in your Cloſets, ſo in your Families; or as *Calvin* interprets it, *Make the Word familiar to you*, by giving it houſhold entertainment. But oh! what a ſtranger is the Word to moſt Families? how ſeldom is it read amongſt them? *If that houſe be an Hell where the Scriptures are not read*, as *Luther* ſaid, Oh how many houſes are there as ſo many hells, for want of reading the Scriptures?

3. *To pray daily in and with their Family.* To offer up a Morning and an Evening-Sacrifice of Prayer and Praiſes unto God in their Family. For the better ſtirring you

you up to this much neglected duty of *Family-Prayer*, I ſhall commend a few arguments.

1. *Taken from the practiſe of the faithful in all ages.* We read it was *Abrahams* practice whereſoever he came, to build an Altar to God, where God ſhould be called upon jointly by him and his Family, *Gen.* 12. 8. & 13. 4. & 21. 33. We read likwiſe it was *Jobs* practiſe, as you ſhall find, *Job* 1. 5. And *Joſhuahs*, as appears by his proteſtation, *As for me and my Family we will ſerve the Lord*, Joſh. 24. 15. In the New Teſtament it is recorded of *Cornelius*, *That he was a devout man, who feared God with all his houſe, and prayed to God always*, *Act.* 10. 2. which implieth he kept a conſtant courſe in prayer. Now theſe things are recorded for our learning, that ſo we might write after their Copy, by following their Example in ſo excellent a duty.

2. Every Maſter in his Family is both a *King*, a *Prophet*, and a *Prieſt*. He is a King to govern his Family, a *Prophet* to teach and inſtruct his Family, and a *Prieſt* to offer the ſacrifice of Prayer and Thankſgiving, not only for himſelf, but alſo for all thoſe who are committed to his charge. Let therefore all Maſters of Families know that it is their duty which God will require of them, not only to pray by themſelves (and yet I would to God all did but that) but alſo to call together all their Family, and to be their mouth unto God in Prayer, unto which they may be incouraged by Gods gracious promiſe, *That where two or there are gathered together in Chriſts name, there he will be in the midſt of them*, Mat. 18. 20.

3. A Maſter of a Family by his daily offering up a Morning and Evening Sacrifice of Prayer and Praiſe, will make his Houſe *an Houſe of Prayer*, or *little Temple*, which God will fill with his preſence. Yea a Chriſtians houſe is hereby made Gods Church, by a conſtant performance of holy duties, which is a great honour unto a Family.

4. Family-prayers are a ſpecial means to bring down Gods bleſſing upon the whole Family, and upon all their lawful undertakings. As God bleſſed the Houſe of *Obed-Edom* for the Arks ſake: So will God bleſs thoſe Families in which his name is called upon; For godlineſs

is profiable unto all things, as well in Familes, as in any other ſocieties.

5. Another Argument may be taken from the danger of neglecting this duty of Family-prayer, for ſuch do incur the danger of Gods wrath and fury. *Pour out thy fury upon the Heathen that know thee not, and upon the Families that call not upon thy Name,* ſaith the Prophet, *Jer.* 10. 25. Which words contain a fearful imprecation againſt all prayerleſs-Families. And it is obſervable, that ſuch as neglect this duty of Prayer in their Family, are joyned with the Heathen; and truly very fitly, for wherein do they differ from the Heathens, who have not ſo much as a form of Godlineſs in their Families, upon whom God will pour out his fury? Oh think of this, all ye who make no conſcience of praying daily with your Families, conſider it well, and lay it to heart. Are ye not under that Prophetical curſe, and liable to the pouring Forth of Gods wrath and fury, both upon your ſelves, and upon all that belong unto you? even your Wives, your Children, your Servants, yea, and very wares and goods? It may well be written upon the doors of ſuch houſes, as one ſaith, *Lord have mercy on us*; for ſurely the plague of God is not far from them, but nigh unto them.

Obj. *Methinks I hear ſome ſaying, they are convinced of the neceſſity of the duty, and fain they would do it, but Oh they cannot, they know not how to pray.*

Anſw. I would adviſe ſuch rather to read ſome good Prayer, than altogether to omit the duty; for many Maſters of Families who are not able to conceive a Prayer of themſelves, yet if they meet with a form of Prayer anſwerable to their occaſions, can pray heartily, and earneſtly. Yet I would not have them ever content themſelves with reading a form of Prayer, but to labour to pray of themſelves without a book. And for your help therein, take theſe *two Directions.*

1. Carefully obſerve the Prayers of others, their order and method.

2. Take notice of your own ſins in particular, and of your particular wants, what graces you ſtand in need of and deſire. As alſo take notice of the particular bleſſings God

God beſtoweth on you, and thereby you will be enabled in ſome meaſure to pray your ſelves, by confeſſing your ſins unto God, and begging, as the pardon of them in and thorow the Merits of Jeſus Chriſt, ſo ſuch Graces as you ſtand in need of. And when once in any competent meaſure you can pray for your ſelves, then by degrees you may come to *pray with your Family.*

CHAP. XXIX.

Of Servants Duties to their Maſters.

HAving ſhewed the Duties of Maſters in reference to their Servants, come we now to the Duties of *Servants in reference to their Maſters*; which may be brought to three heads, *viz.* 1. *Obedienee.* 2. *Diligence.* 3. *Faithfulneſs.*

1. *Obedience*, is that the Apoſtle Saint *Paul* often preſſeth upon Servants, as a main and principal duty. And indeed no inferiours are more bound to obedience than Servants. Your Obedience muſt be manifeſted in two particulars,

1. *In a ready yielding to your Maſters commands.* For indeed it is the proper work of a Servant to hearken to his Maſters Precepts, and to yield ready obedience unto them.

2. *In a patient bearing of reproofs and corrections, yea though the correction be wrongfully inflicted without juſt cauſe*, which the Apoſtle *Peter* expreſly requireth of Servants; for ſaith he, 1 *Peter.* 2. 18, 19, &c. *Servants, be ſubject to your Maſters with all fear, not only to the good and gentle, but alſo to the froward: For this is thank-worthy, if a man for conſcience towards God, endure grief, ſuffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye take it patiently? this is acceptable with God.* And if unjuſt correction ought patienly to be born, then much more

unjuſt reproofs. But if the reproof or correction be *juſt*, then you ought ſpeedily to amend and reform the things for which you are juſtly reproved or corrected. *For the Manner of Servants Obedience the Apoſtle ſets is down in ſeveral expreſſions.* As

1. It muſt be a *ſincere* Obedience. This the Apoſtle *Paul*, Col. 3. 22. ſets down with two expreſſions in one verſe.

1. Negatively, *Not with eye-ſervice.*
2. Affirmatively, *With ſingleneſs of heart.*

Not with eye-ſervice, which implieth a meer outward ſervice only, to ſatisfie the eye of man, *But with ſingleneſs of heart*, *q. d.* Let not your Obedience be *hypocritical*, meerly to be ſeen of your Maſters; but let it be *in truth and uprightneſs of heart*, doing ſervice to your Maſters in the ſincerity of your hearts, without any hypocriſie or diſſimulation, labouring in your Maſters abſence as well as in his preſence, remembring Gods eye is ever upon you.

2. Your obedience muſt be *conſcientious, for conſcience ſake*, becauſe the Lord requireth it at your hands; ſo much the Apoſtle expreſſeth, *Col.* 3. 23. for ſpeaking to Servants, he ſaith, *Whatſoever ye do, do it heartily, as to the Lord*, that is, whatſoever ſervice ye do to your Maſters, do it for the Lords ſake, becauſe he hath commanded it, and therefore do it out of conſcience to the Word and command of God, who requireth you to yield ſincere ſervice and obedience to your Maſters, for this will ſtir you up to do it after the beſt manner you can, that ſo God may accept thereof, and reward you for the ſame.

3. Your obedience muſt be *univerſal unto every thing which they require of you*; ſo much the Apoſtle expreſſeth, *Col.* 3. 22. *Servants*, ſaith he, *obey your Maſters in all things*; not only in ſuch things as ſeem eaſie, and moſt pleaſing to your fancy, but whatſoever they command you, being not contrary to the Word of God, but are in themſelves honeſt and lawful; for if they ſhall command you to lye, ſwear, or to uſe falſe weights and meaſures, which are things forbidden by God, you ought not therein to yield to their commands, but to ſay unto them, as

Joſeph

Joseph did to his Mistress, *How shall I do this great wickedness, and sin against God?* Though he was a Servant to his Masters, yet would he not be a Servant to his Mistress's lusts.

II. Another Duty incumbent upon Servants is, *Diligence in dispatching their Masters work and business*, without loitering, or minding their own ease and pleasure; but as their strength and time is their Masters, so they ought to put forth their strength, and imploy their whole time in their Masters service; I say, their whole time, excepting some part thereof for their secret devotions, especially their Morning and Evening Prayers unto God: for Servants must have respect to their Master in Heaven, as well as to their Master on earth, and make as much conscience of performing their duty to him, as to their Masters according to the flesh; for indeed, the Lord is the best *Master*, who gives the best *wages*, and largest *rewards*.

III. Another Duty is *Faithfulness*. Servants must *shew all faithfulness* to their Masters, as the Apostle expresseth, *Tit.* 2. 10. Both that *trust* that is reposed in Servants, and that *account* that is to be taken of them require faithfulness. Do you not remember what the Lord said to his Steward, *Give an account of thy stewardship?* Luk. 16. 2. And were not all the servants to whom talents were committed called to an account? *Mat.* 25. 19. How then doth it concern all Servants to be faithful to their Masters, which they ought to express both in their *words* and *deeds*.

1. *In words*, not daring to excuse any unwarrantable act with the telling of a lye, which is to add sin unto sin; let all lying Servants consider the fearful Judgment executed on *Gehazi*, who when his Master asked him *where he had been*, presently answered him with a lye, saying, *Thy servant went no whither; whereupon he went out of his presence a Leper as white as snow*, 2 King. 5. 25.

2. *In deeds*, and that several ways.

1. Not disposing their Masters goods at their own pleasures, either to themselves, by taking more than is allowed them, or to others; by giving any part thereof away. Many Servants think they may lawfully give

away Victuals, and other things of their Masters to the Poor; but though they may inform their Masters, or Mistresses, of such things in the house meet to be given away, and likewise of persons fit to receive such alms; yet have they no power of themselves to give away any thing of their Masters: and pretence of Charity is no good excuse for Theft.

2. Not pilfering and purloyning their Masters goods to their own private use, which the Apostle expresly condemneth in Servants, *Tit.* 2. 10. Let all pilfering Servants know, that *there is a Book full of Curses and Plagues against every one that stealeth, or sweareth, which Book is large, twenty cubits long and ten cubits broad, and yet is filled with Curses that shall come swiftly upon them,* as the Prophet *Zachary* speaketh, *Zach.* 5. 2. 3.

3. But rather labouring to preserve, and increase their Masters Estate by all good and lawful means. Thus the Apostle *Paul* expresseth the Duties of Servants, *Tit.* 2. 10. *Not purloyning, but shewing all good fidelity* to their Masters, in increasing their Estate, which is highly commended in that faithful servant in the Parable, for which he received from his Lord and Master, both a gracious *approbation*, in these words, *Well done good and faithful servant, thou hast been faithful in a few things,* and also a plentiful *remuneration,* in the next words, *I will make thee Ruler over many things, enter thou into the joy of thy Lord,* Mat. 25. 21. So that he that is faithful in a little, taketh the best course to become Ruler of much, if the Lord see it good for him.

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